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Matriculation Fee, to be paid but once.....	\$15.00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attenda- nce and Medicines, Baths, Fuel, Light per year.....	30.00
Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.	350.00

For further particulars, apply to
REV. A. Varsi, S. J., President.
jan-tf

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and Fancy Needle-work.

Payments are required to be made half a session in
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be present at the opening of the session. jan-tf

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Los Angeles, California.

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Washing, per Scholastic Year.....	30.00
Piano and use of instrument, per month.....	8.00
Violin, Guitar, Flute, etc., each, per month.....	6.00
Vacation at the College.....	40.00

Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
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For further information, apply to
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mences August 16th, and terminates on the last Tuesday
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Santa Barbara, Cal.
jan-tf

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The design of the Institution is to give a thorough
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Frequent tardiness or absence exposes the offender
to the loss of his seat.

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" in Grammar Department.....	5.00
" in Higher Department.....	8.00

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For the use of Instruments, etc., second year, per month.....	5.00
For each Academic Degree.....	10.00

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College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing.....	\$250.00
Entrance Fee.....	10.00
Physician's Fee and Medicines.....	5.00
Vacation at College.....	40.00
Day Students.....	60.00

Modern Languages, Music and Drawing form extra
charges.

REV. BROTHER JUSTIN, President.
jan-tf

ST. JOSEPH'S COLLEGE,

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The course of studies is classical, scientific and com-
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TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend- ing linens.....	\$225.00
Entrance fee, to be paid only once.....	10.00
Vacation at College.....	40.00

DAY PUPILS.

Senior Class.....	\$60.00
Junior Class.....	40.00

Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.

All communications regarding the College to be ad-
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Very Rev. P. HENNEBERY,
Superior

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ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year.....	\$225.00
Washing.....	45.00
Entrance Fee.....	10.00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument.....	\$60.00
Organ " "	50.00
Guitar " "	50.00
Vocal Music, in Class.....	20.00
Private Lessons.....	40.00
Drawing and Painting in Water Colors.....	30.00
Painting in Oils.....	20.00
Board during Vacation.....	40.00

The Academic Year consists of two equal terms, the
first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received,
but, for the sake of uniformity, all are required to be
present at the regular religious services of the Institu-
tion.

Letters of inquiry may be addressed to the SISTER
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NOTRE DAME ACADEMY,

Mission Dolores, San Fran-
cisco.

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ments of education, comprises all the branches, both
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young ladies.

The second term of the Seventh Annual Session com-
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The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II.

SAN FRANCISCO, FEBRUARY 22, 1873.

No. 24.

EDITORIAL NOTES.

REV. FATHER BUCHARD, S.J., lectures on Tuesday evening next, at St. Francis Church, for the benefit of the Presentation Sisters—to raise means to pay the taxes on their school-buildings, for these Sisters have no other property. It is a shame, in the first place, that the State should tax the buildings in which fifteen hundred to two thousand children are educated *gratuitously*; but we hope to see a generous response to Father BUCHARD'S efforts to relieve them of this burden. The poor Sisters are heavily in debt, and in order to offer gratuitous education to our children, they often deny themselves the absolute necessities of life. And while working in this way, without hope of earthly reward, the State, which boasts of its *free* schools, comes in and demands of them a large sum of money! It would cost the State and the city one hundred times the tax to provide school facilities for the children they educate! but every effort to relieve them of this heavy burden of taxation is met by the State with,

"I'll have my bond; I'll not hear thee speak;
I'll have my bond, and therefore speak no more.
I'll not be made a soft and dull-eyed fool,
To shake the head, relent and sigh, and yield
To Christian intercessors!"

Let, therefore, every friend of Christian education, every lover of justice, every one who would lighten the burden which bears so heavily on these noble, self-sacrificing women, make this the occasion of doing good, and purchase one ticket, or more, to this lecture. Especially let every parent who has children attending these schools lend a hand, and see that a goodly number of tickets are sold. Every little helps—many drops make the sea. The subject—"Chinaman or White Man—which?" is an interesting one, and the well-known ability of the lecturer is a warrant that it will be well handled. If you want to perform a really charitable act, buy a ticket and go! If you want to be entertained, instructed, and pleased, go!

THE *Sacramento Union* gives a "New York paper," without name, for a statement concerning sectarian schools in New York, by which it appears that, during the four years just past, Catholic schools received \$635,219, and all other sectarian or denominational schools, only \$119,019. The remark is then made that Catholics take the lion's share of the fund, and that by it they are encouraged to build up private sectarian schools, at the *public expense*. Why, we would ask, at the public expense, when the same paper says they receive aid from the city treasury in the ratio of the number of children in their parochial schools? Is Protestantism afraid to compete on this fair basis? Do not the above figures show the immense superiority of Catholicity over Protestantism? And, instead of acknowledging the superiority, they whine about "Popish" institutions being fostered by the State, as though Catholics paid no taxes. "I'll strike you with my crutch," is boldly flung out by the cripple; but the very threat draws attention to an acknowledged weakness, while it is an excuse for using a weapon with which his antagonist is not armed. Catholics can educate their children for less than one-half what it costs the State to do it; then who can blame them for preferring to do it themselves, rather than pay in taxes the greater amount? or, if the State insists on providing educational facilities for those who choose to avail themselves of it, there should certainly be no grumbling if Catholics pay their full share of taxes, and receive in return a small fraction of what it costs to educate the children in the public schools.

AND even in New York, where there was, for a time, a disposition to do justice to Catholics, they never received one-half per scholar that the public schools cost. If they had not given the Catholic schools the \$635,219, and they had wanted no schools, it would have cost two or three millions of dollars more for the public schools during the four years! Then how is the charge that these schools are built up at the public expense maintained? Give the Catholics every-where one-half what it costs to maintain the public schools, and they will pay their full amount of taxes without a murmur, thus giving to Protestantism, as a clear donation, an amount equal what it costs them to educate their own children! Yet, when they get an amount a great deal less than this,

certain bigoted papers, among which we may name the *Sacramento Union*, go whining around about Catholics getting "the lion's share." Take the city of San Francisco for example, where it would cost twenty thousand dollars, at least, per annum, to run the public schools if there were no Catholic parochial schools, and they think it justice not only to put those schools off without a dime, but it is just and proper to collect taxes on the very buildings in which their children are taught *gratuitously*! Our idea of justice and right may be very rude, but such proceedings are not in accord with it.

WE are just in receipt of *De La Selle Monthly* for February. It a very good number of a very excellent publication. The number before us contains the following contents: Alfred Tennyson; A Sonnet; Westminster Abbey—The Poet's Corner; The Truly Noble; A Good Lesson; How to Read; Little Peep-Show; Country Children; The Trifle Gatherer; A Brace of Anecdotes; Editorial Department; Our Book Table; Catholic Items; Scientific Notes. The editor urges upon the Catholic Union of New York the importance of a daily paper, and for ourselves, we can not see why one has not been started there long ago. The *Monthly* says: "If for no other and no higher consideration, let us, by all means, have the daily Catholic newspaper that will save us from the hangman-records of the press. Such a mass of pestilent literature perpetuates every foul corruption that disgraces the world, and so tempts the morbid appetite of the newspaper reader that we often wonder fathers and mothers, at least, do not become seriously alarmed for the moral welfare of their children. To think that the minute recital of the most fearful crimes, given, as it is, with solely sensational purposes, and the evil glorified, or painted in disgusting colors, just as occasion requires—that this daily Newgate Calender should enter our homes, and vitiate the tastes and morals of our young, is a thought not to be complacently entertained. If not for the sake of the diffusion of Catholic thought and principle, at least to preserve the simplicity and innocence of our household, give us, you gentlemen of the Catholic Union, the decent daily newspaper for which we have been so long and anxiously waiting."

THE *Catholic Record* for February, in a very able article under the caption "What Shall we Read?" pays a very high compliment to our fellow-townsman, Ex-Governor PETER H. BURNETT, which we most cordially endorse. "Some," says the *Record*, "may live in a locality where frequent discussions arise, and where sound argument would be of great service. To such we know of nothing better than can be recommended than BURNETT'S admirable work, 'The Path which Led a Protestant Lawyer into the Catholic Church.' For our own part, of the many books we have read on controversial subjects, we know of none which we prefer to 'The Path.' And there is this much to be said in favor of this book, that, being written by a learned member of the bar, there is a terseness of style, and a business-like way of handling questions, apparently the most knotty, which will not often be found, even in the works of men more learned in theology, but less gifted than our legal friend in the science of saying much in few words."

SOME agent of the "Associated Press" has thought a conversation with some Americans, in which PIUS IX asked if America would receive him well were he to come, of sufficient importance to send through the cable, and our papers publish it under the sensational heading, "Possible Removal of PIUS IX to America!" One of the officers replied that Americans would feel honored with his presence if the Pope accepted American hospitality. All this is the merest nonsense. It is very likely no such conversation ever took place, because the cable will never tell a truth concerning the HOLY FATHER, even where it would suit their purpose as well as a falsehood; but if it did occur, it was just by way of pleasant conversation, in which a great many things are said which all present understand is of no importance, and which they never expect to hear from again.

ONE of our city papers, of Monday last, remarks: "A genuine cold snap was prevailing yesterday, and the temperature was generally remarked to be the most uncomfortable experienced during the winter." In order

to determine just how much of a cold snap we had, we put a thermometer out on the window-sill, in the shade, to see how low the mercury could be brought, but we could not persuade it to crawl below fifty degrees above zero! Some of our Eastern kin-people have brought it down to forty degrees below zero during their cold snap. They would laugh at our "genuine cold snap!"

THE *Catholic Sentinel*, published at Portland, Oregon, has been enlarged, and changed to an eight-page paper. It is much improved in appearance, and, having more room for matter, of course it gives more, and of the right kind, too. It gives us much pleasure to see this indication that the people of Oregon appreciate good Catholic papers. The publisher promises to make further improvements when his patronage will warrant it. We wish the *Sentinel* much success.

SOME of the secular anti-railroad papers have been praising DR. STONE for "rebuking corruption in high places," as they say he did, on the 9th instant. We think his discourse any thing but appropriate. The popular current in this city, it is true, is setting rather strong against the Central Pacific Railroad Company, and the secular press are at liberty, and it is their privilege, to discuss the affairs of the Company; but we can not help but think it out of place for a preacher to get up in the pulpit and accuse citizens of this State, who stand high, morally, of corruption, on the mere authority of partisan newspapers. Under the sub-head, "Our Pacific Coast Crédit Mobilier," we find the Doctor reported as saying:

But the proprietors maintain a curious position. They stand astride of the road, leaning now to this side and now to that. And as they lean to the one side or the other they undergo a strange transformation. Resting on one foot they are railroad directors and managers and builders, and they are then hungry and naked and destitute, and in want of all things, and stretch out pining hands for charity. Resting on the other, presto! they are a Finance and Contract Committee, and they are clothed in purple and fine linen, and fare sumptuously every day, and their eyes stand out with fatness. Looking narrowly, you see that all the debts of the great work are on one side, and all the profits on the other. It has been a difficult and costly work—the debts show that. The average charges have amounted to \$136,000 per mile, and yet not altogether unremunerative, as you step across the rail and contemplate the happy condition of those who wrought the task. It is another case of "doubles." An instance, perhaps, of obedience to the scriptures, that the left hand should not know what the right hand was doing. This is the new volume of American public morals. It has been a long time in press, but it is out at last. It is full of lessons for young men, and for early ambition. It teaches the aspirants for success the short and royal road to great fortunes. Its supreme counsel is: "Don't dig, or slave, or starve yourselves to save from the slender margins of slow and honest earning; put your hand deep into the public pocket, or somebody else's pocket, and take what you can grasp." It asks, "Have n't you got something to sell—a little matter of private opinion, or principle; a trifling of personal influence, a vote, or some other loose property? The market prices are good!" It suggests: "You need not have scruples; you need not hide your head; you need not blush; you need not fear reproach or shame. It's the way of the hour; these are 'all honorable men' that practice it; just make your bargain and take the proceeds."

Now all this may be true; we don't intend to defend the parties thus condemned without judge or jury, but the point we make is, that Dr. STONE knew nothing about the guilt or innocence of the men of whom he spoke; and before a pulpit orator can be justified in singling out certain men, and holding them up to the scorn of his audience, there should be no doubt of the guilt of the parties accused. We are all at liberty to take the statements of a newspaper for what they are worth; the newspaper may give its "opinion" on matters of this kind, and it is taken as an *opinion*, but it is bringing the pulpit down very low, to make it take the place of the sensational newspaper of the age. Dr. STONE'S "picture" is very fine, and would have adorned, admirably, the columns of the *Chronicle*, and we have no doubt that paper would have paid him a good price for it. But somehow, we have a far different idea of the purpose of the pulpit. But perhaps we are old fogies.

AFTER sentencing LELAND STANFORD, MARK HOPKINS, and others, whom we believe to be just as good and just as moral as himself, Dr. STONE put some questions to his audience which they were not prepared, we

opine, to answer. After drawing the "gorgeous" picture of the sublime rascality and villainy of STANFORD, HOPKINS *et al.*, he asks: "Is there no help for this state of things? Are we silently to acquiesce in it? Are we to send our boys to this school of morality to learn the lore of life? Are we to drop down together into this mass of rottenness?" We can tell the Doctor that just as long as our boys are sent to schools where the name of God is never heard, except in blasphemy, so long as they attend churches where the preacher undertakes to pander to some popular feeling instead of preaching the word of God, just so long will we continue to drop down into this same mass of rottenness. What is the basis of the Doctor's code of morality? The Bible? What interpretation of the Bible—STANFORD'S or STONE'S? The Doctor avers that every man must interpret that book for himself; and we have no doubt, the men whom the Doctor holds up to public scorn find full warrant in the Bible for all they do. And at the judgment-day we would rather take STANFORD'S chances than STONE'S. The former may be in error, but he does not teach it—neither does he make a by-word and a reproach of sacred things.

PERSECUTION OF THE JESUITS.

"IF THEY HAVE PERSECUTED ME, THEY WILL ALSO PERSECUTE YOU."

NOTHING was more plainly foretold than the persecution of the true followers of JESUS CHRIST; and hence it is that those men who have taken their Divine Master for a model have never murmured when persecution came. The Society of JESUS, now so much maligned by the "world," has great reason to rejoice that in it the words of JESUS has been fulfilled, even to the letter. Read His discourse to His disciples, and then glance at the history of the Order. To save the trouble of a reference, we will quote a few words from that discourse:

If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: the servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also. St. John.

And, added our LORD, they have hated me without cause. The same we affirm of the Society which, since 1534, has borne His blessed name. They have been reviled because they were not of the world, but they have every-where done good for those who hated them, and prayed for their persecutors and calumniators.¹ They have known that the world, for whose sake any of the Order would gladly lay down his life, has spoken untruly of them, but they have remembered that JESUS said, "Blessed are ye when they shall revile you and persecute you, and speak all that is evil against you untruly for my sake. Be glad and rejoice, for your reward is great in Heaven."²

So thoroughly imbued was ST. IGNATIUS with the idea that the followers of JESUS CHRIST would always be persecuted, that when he saw the society in a prosperous condition, he became much dejected for fear it might partake of the spirit of the world, and he prayed to our LORD that the Society might be forever granted the favor of persecution. During one of his prayers, he received a revelation that the Society should always be persecuted, whereupon the saint became so joyous as to excite the remark of his companions, and when asked the cause, he said he had been promised the greatest boon ever granted to man—the promise of persecution. When he received a favorable report from one of the colleges that every thing was in a most prosperous condition, he ordered strict examination to see if it was not partaking somewhat of the spirit of the world.

The favorite slander against the Jesuits is, that they are politicians. That there is a sworn secret organization which aims at political control! Kings have persecuted them because they were dangerous to kingly government, and the same prete^{xt} has been sought by republics! But where has been the proof? The same thing was alleged, by the Jews, of our Saviour, but who believes it? They have been sent as wise men among us, but we have persecuted them from city to city.³ In 1542, sixteen Jesuits were exiled from Paris; in 1554, the Parliament of Paris formally expelled the whole Order; in 1570, Queen Elizabeth ordered them to be driven from England; in 1578, they were expelled from Antwerp and banished from Portugal; in 1594, the sheriffs of Paris asked the Parliament to "exterminate the Jesuits," and in the same year the Parliament again exiled them; in 1598, they were exiled from Holland; in 1605, the Superior of the Order in England, and some of his brethren, were hung in London, after cruel tortures; in the same year they were expelled from Ven-

ice; in 1618, they were driven from Bohemia; the next year they were expelled from Moravia; in 1621, they were banished from Poland; in 1631, they were martyred in Japan; in 1643, they were banished from Malta; in 1723, Peter the Great drove them from Russia; in 1752, they were expelled from Boulogne; in 1757, they were driven from Paraguay; in 1759, they were once more banished from Portugal; in 1762, the Parliament of Paris, for the third time, "suppressed" them; in 1764, the French King ordered their banishment; in 1767, they were driven from Spain, from Naples, and from Parma; in 1816, they were, for the second time, banished from Russia; in 1868, a decree of the Spanish Ministry suppressed the Company in the Peninsula and the colonies; and in 1872, Bismarck drove them from Germany.⁴

But in all this they say, with the Apostle: "In all things we suffer tribulation, but are not distressed; we are straightened, but not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not!"⁵ Each time they have suffered persecution the cry of political conspiracy has been raised against them, but as our SAVIOUR knew He was innocent of any conspiracy against the government of AUGUSTUS CÆSAR, so do His followers know they have been innocent of the charges made against them. And for the proof: No one is obliged to prove a negative; but the very fact that they never did create a disturbance of the peace is evidence that the charge is a calumny and without foundation. Wherever the Jesuits teach they have friends, not only among Catholics, but among all classes. As our SAVIOUR could have raised an insurrection in Judea, so could the Jesuits have raised an insurrection at any of the places from which they have been driven; but when the order came "from CÆSAR," CÆSAR'S authority has been so quietly obeyed that people could hardly realize that so enormous an iniquity had been perpetrated. Should an order come for the expulsion of the Jesuits from San Francisco, for instance, an army of five thousand men could be improvised in a few hours to resist it; but the order would be obeyed so quietly that their friends would scarcely know it had been put in execution until too late for action. So groundless have all these accusations been that we are astonished that they have more believers than the older charge, that JESUS CHRIST intended, as man, to interfere with the political government of Judea.

So great, indeed, has been the hatred of the "world" against this order, which was not "of the world," that in 1769 the princes of Europe succeeded in electing a Pope who had said the order could be entirely suppressed, without a violation of ecclesiastical law; and when CLEMENT XIV found himself in the Papal chair, he found, also, that he was expected to suppress the entire order throughout the world. The princes demanded it, and although the *Cardinal* had expressed the opinion that it could be done, the *Pope* found it a hard matter to range himself on the side of the persecution of so efficient an arm of the Church. He hesitated long; but, under the threats of all the princes of Europe, he wrote the celebrated letter of July 21st, 1773, by which the suppression of the society in all the states of Christendom was accomplished. The Jesuits did not anywhere stop to split hairs on ecclesiastical law; but, on the mere letter of the Pope, all their rich establishments throughout the world were frankly and quietly given up. There was no disturbance, no threats of disturbance; and thus the lie was given to their worldly persecutors. The quiet and peaceable manner in which the sacrifice was made is absolutely grand! There is no doubt of their ability at that time to have plunged all Europe in civil war, and they may have been victorious; because, as we have before remarked, they are beloved by every one who knows them.

This action of CLEMENT XIV has been used as an argument against the infallibility of the Pope! As well might the Crucifixion be used as an argument against the divinity of CHRIST; or His choice of JUDAS as a disciple, against His infallibility. Indeed, we have heard infidels use these arguments in this way; but Christians believe all things CHRIST did, or permitted, had a purpose. He had it in His power to hurl this planet, with all its inhabitants, into an abyss of nothingness; He had but to speak, and it would cease to exist; yet He chose to be betrayed by a man of His own choice—He chose that His favorite disciple should deny Him, and finally, He chose to let man, the creature into whose nostrils He had breathed the breath of life, put Him to an ignominious death. He established a church, and promised to be with it all days, even to the consummation of ages; and whatever He has permitted the Church to do, or has permitted to be done to it, has had a purpose. It might seem, to our limited reason, that He would prosper His children; that He would every-where strike down the enemies of His followers; but He not only does not do this, but has promised them that they

shall always be persecuted. The letter of CLEMENT XIV did not involve a question of faith or morals, upon which, alone, infallibility is claimed; but it was a mere question of *policy*—whether it were better to disband the order, or incur the enmity of all the princes of Europe. Upon this he might or might not have been right. But admitting, for the sake of the argument, that it came under the head of matters upon which the faithful are bound to believe the Pope infallible, it only follows that our LORD had a purpose in permitting an order He loved much to be disbanded for a time. It furnishes the grandest example of obedience the world has ever seen; it proves, to all who choose to investigate, that the spirit of JESUS was with the order, and, in the end, may strengthen not only the order, but the Church. But even were the purpose beyond our ken, as many of His purposes are, yet we firmly believe there was a divine purpose in it; and hence the question of the Pope's infallibility cuts no figure in it.

ARE CATHOLICS LOYAL?

IT is frequently asserted, by the opponents of the Church, that good Catholics can not make good citizens—that the laws of the Church too frequently conflict with the laws of the State, and that these last are always considered second to the former by the faithful. Every now and then the discussion upon this point is brought into prominence, and for a time the defenders of either side wage the war right warmly. The topic is at present attracting much notice in England; and during the latter part of January a lecture was delivered upon "Ultramontane Loyalty," by Archbishop Manning, before the Catholic Association of Sheffield. During the progress of his discourse, he took occasion to speak of the condition of the Church in the early days of Christianity. He said that it was, as had been affirmed, isolated—being a society knit together by its own laws, and having no contract with any other body. This was the case even in remote time, when the Church breathed the air of a heathen world with lips compressed, lest its blood should be poisoned. A Christian society was, from the first, formed; and, in later times, when Christianity became more general, there was still an identity between the Church and the Governments of the world. Was that the case now? Three hundred years ago the North of Germany and England broke up the unity of the world, and cast off the legislation which had sprung up in the Church. In the last century, too, even the old Catholic countries of Europe had followed in the same walk, and had completed the work which Luther began, until at last they had arrived at that greatest of all impositions—"a free Church in a free State." How could Catholics, who believed that the Church was one, identify themselves very closely with a State which admitted all creeds and all forms of worship on the same level? How could they be in sympathy with a State which encouraged secular education? And was there any wonder that, under such circumstances as these, Catholics should isolate themselves? But he asked who was in fault? Catholics remained true to the principles which had united the Christian world, and they could not compromise those principles. But outside that circle, and in all things that did not hinge upon their duty to God, they were the stanchest and the most loyal of Englishmen. Be sure these words of the learned man did not pass unheeded by the secular or religious press of the country. They were taken up, commented upon, and made to mean a thousand things that were never intended. There were those who even went so far as to claim that Archbishop Manning really affirmed that good Catholics could not make good and loyal Englishmen; that they were religiously incapable of being such. At first reading, the words which we have quoted might possibly convey such an understanding, but in our opinion this was never intended; nor, had it been, would we have agreed to the proposition. The English Catholics, it is true, were a long time an isolated community. They lived apart, worshiped after their own faith, and were looked upon as a clannish and disaffection-breeding class. Perhaps they were not in those days good citizens—perhaps, at times, they showed, by their concerted action in certain measures, that they were inclined to institute a new order of things, had the power been granted them; but let us inquire, to what shall we attribute the blame? Shall we lay it at the door of the Church, or to any of her tenets or laws that conflicted with the laws of England? Assuredly not; but rather to the tyrannical and despotic party-Church which at that time ruled the country with a rod of iron. It was no law which emanated from the Vatican that made English Catholics isolated and disaffected—disloyal citizens, as their opponents called them—but rather the insane prejudice of the Protestant party, which fathered such works as the "Catholic Disability Bill." The Catholics, without doubt, were willing enough to become good and loyal citizens, and there was nothing in their religion which would have prevented; but Protestantism shut the door in their faces, and then, when they went out together to

1. St. Math. V : 44.

2. Math. vii : 12.

3. Math. xxiii : 34.

4. For the historical resume we are indebted to our excellent contemporary the Brooklyn Review.

5. ii Cor. iv : 8-9.

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condole in their distress, upbraided them with being isolated and disloyal. And yet, as Archbishop Manning says, in all things that did not hinge upon their duty to God, they were the stanchest and most loyal of Englishmen.

In looking over the pages which treat of past events, we find that Catholics in all time have ever made for themselves glorious records in the matter of devotion to their country. Our late civil war furnishes proof of this splendid trait in their character. When the call for troops was made, the Catholic Irish, and others of foreign ancestry, came rushing to the front, eager to prove their loyalty; and, when the battle waxed hot and deadly, among the first to throw themselves in the breach were the Irish regiments, every man of which was a Catholic. It would be, indeed, bad taste for Americans to charge disloyalty upon the Catholics—we who have found them the best of our citizens, the best of our country's defenders. How much worse, then, is it for England—she who has not only given them cause for disloyalty in all years past, but is continually enrolling them among her armies, until statisticians tell us that a great proportion of her fighting men are Irish Catholics. As clear as their record for devotion to their country has been in past times, so clear will it continue for time to come. There may arise great occasions when the State shall command her citizens to the performance of tasks repugnant to the mandates of the Church. There are two powers at work in the premises, and to the Christian man the question which to obey is of easy solution. The one emanates from a man, or council of men, finite and fallible; the other from the vicar of the Christ, necessarily infallible. If the former be disregarded for the latter, is the action one of disloyalty? Loyalty, as we understand it, is not a one-sided obligation, binding upon only one party, and that party the subject. It is an affection, an allegiance due to the State from the subject, in consideration of safety and protection being guaranteed the life, property, and opinions of said subject. When, however, the State has neglected to fulfill her part of the obligation, or has, by going too far, outraged the subject in his mind or property, there is no longer due her his loyalty; and, consequently, his refusal to obey her commands is not a crime against her. The argument against the loyalty of Catholics, which is now being heard throughout England, is decidedly unbecoming. We sincerely hope that America will never permit a topic so full of base ingratitude to be heard within her territory.

F.

THE CHURCH IN THE UNITED STATES.

AMONG the greatest, oldest, and most flourishing orders of religions, is that of St. Benedict, the sainted founder of monasticism in the West. This Order is second to no other in its zeal, its spirit, and its prosperity. Its sons are to be found in the foremost ranks of the laborers in the vineyard of the Lord, and are celebrated for their piety, learning and zeal for the salvation of souls. The Order particularly flourishes in this country, having two Abbeys with mitred Abbots at their head, beside several Priories and Stations. St. Vincent's Abbey, in Westmoreland County, Pa., is the Alma Mater or mother-house of the Order in this country, and its Abbot, Rt. Rev. Boniface Wimmer, is the head of the Order in America. St. Vincent's College has furnished numbers of holy priests since its establishment in 1845. Only recently an ordination was held in the spacious church connected with the Monastery, by Rt. Rev. Bishop Dominec, Bishop of Pittsburgh.

The will of Mary Jane Susette Oudoine, an aged colored woman, born in San Domingo, who died recently in this city, was admitted to probate in the Orphan's Court. Col. J. Fairfax McLaughlin, Auditor of the Orphan's Court, acted as her counsel in her last illness, and drew her will. It devises two houses, Nos. 94 and 51 North Front Street, to St. Joseph's Society of the Sacred Heart in Baltimore, conducted by the English missionaries to the colored race. St. Vincent de Paul's Church, the Oblate Sisters of Providence, and St. Joseph's Society of the Sacred Heart, were all remembered by this benevolent woman in her last will and testament. The deceased was aged eighty years, and enjoys the respect and esteem of all who knew her.—*Baltimore Mirror*.

THE beautiful new church of St. Mary, in Milford, is built of superior granite stone, and is 170 feet long by 70 feet wide. The magnificent centre window, behind the altar, cost \$1,000, and is the gift of Rev. P. Cuddihy, pastor, and William Sheahan, Esq. It and all the other windows of the church are stained glass. The splendor of the altar is sure to command the highest praise of all. The organ is an excellent one, and the frescoing of the church is unsurpassed. A beautiful bronze statue of the Virgin Mary adorns the basement. Behind the altar is a large rock on which the church is built, and the name of the esteemed Rev. P. Cuddihy is engraved, and that name is well entitled to hold a lasting and enduring place in the hearts of his grateful congregation. The bell, which was ordered from one of the largest foundries in Ireland, and which weighs about thirty-three hundred pounds, will shortly be erected, and its sweet tones will reverberate over and around the neat business town of Milford. The cost of the church, when completed, will, at the lowest computation, amount to \$100,000.

ELEVEN colored priests are now being educated at the Roman College, for service in America.

SIX novices of the Order of Our Lady of Mercy renounced the world, and were received at the Convent of St. Joseph, in Newark, on the 15th. Very Rev. Dr. Corrigan officiated on

the occasion. The previous names of the young ladies received were—Martha Allen Firth, Jane Tobin, Alice Mary Donnelly, Winifred Wood, Margaret Awlard, and Catherine Fitzhenry.

BISHOP O'REILLY is about to provide a French Catholic priest to watch over the several hundred French Catholics of Springfield, Massachusetts, and vicinity.

SPIRIT OF THE CATHOLIC PRESS.

APILGRIMAGE to Rome is in anticipation by a number of Catholics of the Eastern States, and as there may be some of our patrons on this side the Rocky Mountains who would like to join it, we clip the following concerning it from the *Freeman's Journal*:

The proposition, made lately in our columns, by a noble soldier of the Holy Father, of a pilgrimage on the part of the faithful from the United States and Canada, has met with numerous and earnest approvals. If it is to be undertaken, there is very little time to spare, as the voyage should be begun not later than some time in May. For a considerable number joining together, some of the steamship lines would make a reasonable deduction from their ordinary fares, going and coming. Probably a reduction would, also, be made on the part of some of the railroad lines, in Europe. The cost, therefore, would be sensibly diminished. But there are some things that must be settled before we can touch the proposition. First of all, the expedition must ask and obtain the sanction and blessing of the Ordinary, or Ordinaries, of the dioceses from which the pilgrims set out. This will mean, at least, the Archbishop of New York, and the Bishop, if appointed, or else the Administrator, of the Diocese of Newark, for those starting from steamers on the Jersey shore. Naturally there will be priests in the expedition, but of them there must be a number specially appointed as chaplains of the pilgrimage.

But, in order to merit, or even to ask, the blessing of the prelates from whose dioceses this pilgrimage may set forth, efficient steps must be taken to have *order* and *discipline* in the entire proceeding, and no one ought to be permitted to join it except on his or her written agreement to conform to the rules laid down, so long as attached to the pilgrim company. The proposition is not for a frolic, but for a journey of devotion. It is to go and solace the Holy Father while in prison; to visit the tombs of the Apostles, and the stations of principal devotion in Rome; to visit the Holy House of Loretto, so near by Rome; and, on the way back, to visit the Grotto of Lourdes—which will involve a very slight deflection from the nearest route, and an inconsiderable expense.

The appointment of the chaplains will belong, properly, we suppose, to the venerated prelates, who will send forth the pilgrims with their blessing. But there must be a *Captain of the Company*; and if it swells to thousands, as it may do, there must be one in supreme command, with his deputies, to see that order and proper behavior are preserved.

For this place, we think the gentleman whose fitness will immediately be recognized on all sides, as most evident to all of us, is the *Chevalier Hugh Murray*, Lieutenant of Pontifical Zouaves, who for ten years served in the Army of the Holy Father, has shed his blood in defense of the Vicar of Christ, and has been decorated by the hand of the Sovereign Pontiff himself. His piety, his gentle and considerate regard for every one, and his admirable practice in discipline, adapt him to the work of organizing this pious pilgrimage. Shall we have it? If so, there is no time to lose. We are not competent to do any thing in the way of organizing it; but, under the conditions above specified, we offer our columns to promote the good work.

The Buffalo *Catholic Mirror* has a "word to the American" press, which they would do well to heed. We have been always at a loss to understand the degree of bigotry necessary to induce those pretending to love liberty to indorse the acts of tyranny against the German Catholics. Says the *Mirror*:

Among the latest acts of the German Government tending to persecute and oppress the Church, is the notification to all Catholic officials of the Empire that they are forbidden, under penalty of losing their official position, to become members of Catholic organizations. The "German Catholic Union," and the "Westphalian Peasants' Union," are especially named. All this is done under the pretense that such organizations "tend to agitation against the State." In consequence of this, and of the oft-repeated slander that the German Catholic Union has objects inimical to the welfare of the State, the Council of Management of that body put forth, on the 27th of December, a declaration of positive and unequivocal denial. Says the Council, in that declaration:

"Even Prussian officials of the highest class have lately used these expressions with regard to the Union, in their official papers. The Council of Management can not remain silent under such imputations."

"The Catholic Union is founded on the basis of public constitutional law. It was constituted in accordance with the existing laws regulating such associations. Its whole sphere of activity is public. The means which it uses are legal and justifiable. The object for which it was founded is clearly and definitely expressed in its statutes, and in the official programme. The Union does not oppose the Government or the authority of the State, but the political parties which have shown themselves hostile to the Church, and whose object it is to repress, by means of exceptional laws, those undoubted rights of the Catholic religion which have been consecrated by Divine and human sanction, and have existed from time immemorial, and who would do violence to the conscience of the people. If the Union proposes to itself to oppose all such illegal proceedings of the civil powers by every means, it will yet—mindful of the precept, 'Render to Caesar the things that are Caesar's, and to God the things that are God's'—show all obedience to the civil authorities in lawful matters, and will never cease to inculcate that true patriotism which the Catholic populations have always shown in all times, and more especially in the last few years."

And yet, will it be believed that the edition of the *Volks-Zeitung*, of Cologne, wherein the declaration, of which the above is an extract, appeared, was confiscated, because of that publication! Verily, this is a specimen of the new-fangled and pretended "liberty" which Bismarck and his co-persecutors would confer on the Empire! Can honest American journalists uphold such a system? Can they be willing to give their adhesion to a policy of proscription which insists in making accusations, but will not even allow the accused to be heard in their own defense? Can they reconcile such action with their professed veneration for the fundamental American principle of free and impartial liberty, and especially the liberty of appeal to the popular verdict in one's own behalf when one is accused of crime? Yet, whenever and wherever the Church is accused of untoward acts or designs, the statement of accusation seems to be taken as positive proof, and not the slightest contradiction will be brooked. We hear from American secular journals, on all sides, of the unpatriotic designs of the Jesuits in Germany. In vain have Catholics, time and again, called, *not for proof*, but for one simple, distinctive, declarative, specific *charge* of enmity to the State—some one act which can be *fixed* by date, place, and circumstance—and they fail to get it. The American press seems to consider the general charge as sufficient, in and of itself, and the Jesuits and the Church are condemned *in globis* forthwith. Brethren of the press, is this fair—is it honest—is it American?

SOME idea of Catholic action in England may be gathered from the following, which is the greater portion of the leading article in the London *Register* of Jan. 25th:

Two-and-twenty years ago, the bugbear of England was the so-called papal Aggression; now it is Ultramontanism. Time has completely exploded one, and will as effectually scatter the other to the winds. Both have been creations of malignant minds, abusing the confidence of an unsuspecting public. There are few in England now, who took part in the No-Popery shout of 1850-1, who do not look back with a sense of humiliation at the course they were then impelled into by the malevolent misrepresentations of violent fanatics and a base press. They see how grossly they were misled and befooled. The act of the Pope, in reconstituting the Catholic hierarchy in England was neither a menace to England nor an attack upon the Queen's prerogative, nor a surprise upon her Ministers. It was not even of Roman origin. It was but the gracious concession by the Holy Father of a claim of the Catholics of England long pending, and often pressed upon the attention of the Holy See. Its immediate and necessary effect was to diminish, and not to increase, immediate control of the Propaganda over the ecclesiastical régime in this country. Then neither bishops nor priests had fixity of tenure in England; now neither Bishop nor Missionary Rector can be removed except by due process of Canon law. So wrong was the Ecclesiastical Titles Act ultimately deemed by the British Public, that the bill for its repeal was supported by men of all political parties in both Houses of Parliament.

But infidels and fanatics can not be at rest when they behold the Catholic Religion advancing; and to check its progress, if possible, a new bugbear must be conjured up to frighten honest John Bull. This is called "Ultramontanism"—a big word which not one in ten thousand understand, the true meaning of which we would, if betting men, wager two thousand to one that the Sheffield editor, who has been ringing the changes upon it this week does not comprehend, and is therefore the best possible sustenance for a new English cry against the Catholic Church. If the Bishop of Salford recommends the formation of a Catholic Union in his diocese, and if the Archbishop of Westminster visits Sheffield, on invitation, to coöperate with the chief land-owner of the place, the head of the Peerage, and of the Catholics of England, in the formation of a Catholic Association in Hallamshire, it is ultramontanism—the new bugbear of bigots, fanatics, and knaves who wear a liberal mask, to scare John Bull, and "fright the isle from its property." The Sheffield editor is a luminary in his own conceit. He has discovered that, "having gained their own ends by assisting the Liberals of a past generation to pass the Catholic Emancipation Act, the English Roman Catholics are turning round upon their former coadjutors"—(above, he styles them the assistants) are depreciating the work of their quondam companions in arms; are, in fact, becoming arid Tories, and indifferent to national policies. We were under the impression that Catholic Emancipation had been carried by different means—in plain language, that it had been extorted from English bigotry and prejudice by Daniel O'Connell and the Catholic Association; and we appeal to the speeches of the chiefs of the Tory Cabinet of 1829—the Duke of Wellington, and Sir Robert Peel—as witnesses to the correctness of our impression. But of course the luminary of the *Sheffield Telegraph* must know better. He is also a wag in his own way. He actually imagines, or pretends to believe, that the chief portion of the Archbishop's eloquent and effective speech was intended as an answer to his absurdities and crudities; as if he had been the brilliant inventor of the new Christmas pantomime goblin, to which they have given the sounding name of Ultramontanism. Our contemporary is but a poor copyist. The bugbear—Ultramontanism—was conjured up by other necromancers of much deeper skill and cunning than he can lay claim to. But he is inconsistent, too. He finds fault with the Catholics of this country for forming political associations, or unions, among themselves, for the undisguised purpose of removing the many grievances under which they labor; and then he assails them for not being active politicians. Is not the secret spring of his furious tirade the knowledge that they are at last imitating the Anglicans and the Dissenters, and forming themselves into unions for the avowed purpose of influencing the Legislature through the parliamentary elections? We are Liberals—Catholic Liberals, not Liberal Catholics. The great bulk of the Catholics of the United Kingdom belong to the Liberal school in politics, but not to that pernicious school of Liberal Catholicism which inculcates the sacrifice of religious principals to party predilections. Of this bad school, Ultramontanism is the antagonist, and to its poisonous teaching Ultramontanism is the antidote. If Ultramontanism comes into collision with the State Government, it is only and because the

Government is working harm to the Church, and opposing the law of God. In such an emergency, the Catholic, as a Christian, can have no difficulty in choosing his side. And that does not bring his patriotism into question. The best Christian will always be the best patriot. Love of country is, thank God, perfectly compatible with zeal for religion, and fidelity to the Church; and these constitute Ultramontanism properly understood and defined. If England were involved in a war with a foreign Catholic Power, their Ultramontanism would not hold the Catholics of this country back from filling the ranks of their country's defenders, nor cool their ardor, nor damp their courage in repelling the foe and upholding the independence and the grandeur of their native land. They did so even under the insults and tortures of that monster Elizabeth's ferocious persecution of their faith. The Catholics were slaves in the United Kingdom in '08, '09, '10, '11, '12 and '13; but Picton and Crawford commanded no more heroic defenders of England's glory in the Peninsula than the Irish Catholics, whose loyalty was proof against the injustice of British laws, and whose valor was displayed not in Irish regiments only; and we presume that the Ultramontanism of the Irish will be at once admitted.

WE acknowledge that we were somewhat astonished at the statements made by the *Cincinnati Telegraph*, under the head of "The Protestant Empire." Some of them seem to us impossible, even viewed by the light of recent developments in our own country. We are not ourselves posted on the matters spoken of, and give the following entirely on the authority of the *Telegraph*, from which we quote:

In the year 1870; there were twenty-three thousand funerals officially recorded in Berlin. At twenty thousand of them there was no religious ceremony of any kind. For every hundred marriages there were ten divorces. In every hundred births, seventeen were illegitimate. From these reports the virtue of the Protestant Prussian does not appear very shining, or creditable to his religious instructors.

There is a well-grounded complaint in this country that through the corrupt manner of selecting jurors, justice in our courts is continually defeated; the greatest criminals, by distributing "money where it can do the most good," in the significant phraseology of Oakes Ames, escape all punishment. Crime laughs at the impotence of outraged society. It has become so difficult to convict those whose guilt is placed beyond doubt, that the ablest and best informed lawyers of this country have ceased to place any reliance upon the integrity of jurors. They would vote in the interests of society, for the total abolition of trial by jury, an institution that has been converted into an inviolable refuge for every moneyed criminal. But we have not yet reached the depth of corruption which is daily witnessed in the courts of the pious capital of Protestant Prussia. This country, not being quite so Protestant, is not so thoroughly penetrated with the leaven of cheap perjury on the witness stand, whatever convictions the clink of gold may produce in the jury-box. The courts of Berlin, however, swarm with men who are there to sell themselves as witnesses, at any price. Perjury, open and unblushing, has grown into a trade. The terms of contract between employer and those who engage to swear anything he wishes, vary with the supply of this new Protestant species of labor. The *Fall Mall Gazette*, drawing a picture of the morality of Berlin, not very flattering to Protestantism, graphically describes the fluctuations in the prices of perjury. "Recently," it says, "one of these gentlemen (hired witnesses) approaching a gentleman said to him: 'If you are looking for a witness, sir, take me; I swear for half-price. My colleagues demand ten silver groschen; I ask no more than five'." If that tall luminary of Methodism, whose light has been so suddenly extinguished by the Poland investigation, the Christian Statesman, Schuyler Colfax, had cultivated a little Prussian Protestantism, he might have learned to avoid the conflicting points in his testimony, which have thrown considerable doubt upon his innocence.

Five years ago, there were nearly sixty-six thousand convicts in Berlin, making one-tenth of the whole population. Frightful as this may appear, the number has increased enormously with each succeeding year. The city harbors thirty-three thousand infamous women. Murders, robberies, riots, and street brawls have lately been so frequent that the thousands of armed police appointed to protect the city, have proved too small an army, and the municipal council has appealed for assistance to the Empire. Berlin shows that Prussia, if not truly good, is a truly Protestant country. The capital of Protestant Scotland may meekly resign the distinction which it has so long worn without dispute.

NOTES FROM ROME.

SUMMING up the various opinions at Rome concerning the late Emperor of the French, the correspondent of the London *Register* says:

"To sum up a hundred articles in half-a-dozen words, and to convey a just conception of what Italians think of the deceased Prince: The Liberals profess unlimited gratitude to the prime cause and maker of Unification Italy; the Catholics veritably execrate the memory of the monarch who they think conspired against, and betrayed Pio Nono. I am well aware that Catholic public opinion in other countries is not altogether akin to that prevalent in the great Christian capital; but it is essential to the comprehending of the aspirations and political programme of the genuine Italian people that the intensity of Italian and Roman anti-Bonapartism be neither undervalued nor misunderstood. The *Osservatore* and the *Voce della Verità* had, it is true, neatly written articles inculcating the expediency and the comprehensiveness of the old maxim, "Parce sepulto." The *Voce della Verità* even spoke of the ex-Emperor as one who had done some good in his time; yet the sparing praise

vouchsafed by that influential Roman daily paper is scarcely an eulogium."

THE GUARDIAN, some weeks ago, had some particulars concerning the scandal created by an Italian priest, Gallo by name. He was led away by the Revolutionists, and the Bishop of Girogno, having made many unsuccessful efforts to reclaim the misguided man, inflicted on him the extreme punishment of the Church. Gallo was solemnly excommunicated, and all intercourse with him was strictly forbidden. Exasperated, the criminal plunged into further excess, and by his scandalous life acquired an infamous notoriety throughout Italy. The present impious Government testified its approval of the apostate's shameless conduct by conferring on him an influential and lucrative office in the National Lyceum at Syracuse. Gallo was engaged in perverting, by precept and example, the numerous students of the establishment, when the justice of God struck him down. An apoplectic stroke reduced the sinner, in a few hours, to the brink of the grave. The Archbishop of Syracuse forthwith despatched a zealous confessor, accompanied by a Catholic layman of influence, with instructions to endeavor to see, and, if possible, to absolve, the dying wretch. The layman contrived to gain admittance to the sick chamber, and Gallo, touched by Divine grace, consented to an interview with the priest. But it was now too late. The woman with whom he cohabited, and who, in consequence of her civil marriage with the renegade, was legally mistress of the house, obstinately refused to allow of her accomplice's seeing a priest. She expelled the Archbishop's messenger, and in another hour her partner in guilt had relapsed into final unconsciousness. Though a few moments before the reprobate's death, a neighboring parish priest contrived, by a clever artifice, to get to his bedside, he could elicit no sign of penance, and the unhappy man died, as he had lived, out of the Church; and placed by name under the most solemn and most fearful ban. The *Sicilia Cattolica* recommends those few Italian priests who have shown themselves unworthy of their holy vocations to take seriously to heart the terrible lesson contained in the fate of the hapless Canon Gallo.

THE POPE AND CATHOLIC YOUTH.—On January 7th, the Pope received a very large deputation of Italian Catholics, young men, who presented him with the sum of 90,000. In answer to their speech, the Holy Father said; "As Jesus Christ conquered idolatry, the synagogues and the hideous passions of men, so Christians will vanquish, by their energy, the hypocrisy and tyranny of the sects which at present torment the Church. The Church is always in battle, but can never be conquered. Italian Catholics ought to be very faithful to God and His laws. A great number of the persecutors of the Church are dead; the Church is always the same; for all their iniquities, she is strong and active. You must oppose, in every way, all sorts of iniquity, and tear away the souls of the innocent from the corruptions of the century. I bless all good Italians, and there are millions of them. I pray for that part of Italy which is in error. The voice of the Church shall be heard announcing victory even unto the end of time. *Benedicto, etc.*"

THE following statistical information appears in all the morning papers of this city, and can not fail to be of interest: "The population of Rome, on December 31, was 244,484; of these, one married woman was aged 103; one man and one woman 102; a single woman 100; two men and one woman had reached their 99th year; and seventy-five persons were over 90 years of age. Primary education is of a much higher order in Rome than in the rest of the country." An admission, it must be confessed, little to be expected from the people who have been asserting, for the last twenty years, that Rome was the most ignorant city in the world. There figure on this list as professionals: 1 archimandrite, 1 adventurer, 12 ciceroni, 8 ladies' companions, 24 deputies, 55 diplomats, 30 litterati, 7 evangelical pastors, 4 ministers of state, 2 orphans, 765 beggars, 1 scientific man, 15 senators, 2,175 monks, 1,824 nuns, 5,792 proprietors, 9 Jewish rabbis, 5,027 employés, 2 judges, etc., etc. Casting an eye over the pages of Rome's wonderful history, we find that, at the time of Augustus Caesar, a census was made, (the one famous in the gospel,) and the population declared to be 450,000—(probably exclusive of slaves, etc.) In 1198, under Innocent III, the population had fallen to 34,000, and on the return of Pope Gregory XI from Avignon, to 17,000. It rose again, in the reign of Leo X, to 60,000, (1517). After the siege of the city by Charles V, the population had once again diminished to 33,000. In 1600, it numbered 109,720, and has increased from that time to the present, slowly, but surely. The census published by Pius VII, (1815) gives a return of 128,997 inhabitants; in 1833, under Gregory XVI, 149,920; and lastly, in 1872, 244,844.

PIUS IX AND GREGORY VII.—Some years ago, Broferio made a speech in which, although a Liberal, he compared the reigning Pope to the illustrious Gregory

VII. "When," says he, "I see an old man without means, without an army, on the brink of the tomb, raise his voice, in the name of outraged justice, against a powerful Emperor, (Russia) and in favor of an oppressed people, (Poland) I am truly astonished, and can not forbear my tribute of profound admiration and respect. He is worthy to be the successor of Gregory VII." This speech has been a good deal quoted of late in the papers, for it reminds one of what his Holiness has just said to another oppressor of his people—the Emperor William of Prussia. The eighth centenary of the death of Gregory VII, is near at hand, and it is intended to solemnize it with considerable pomp. There is much resemblance between the two pontiffs in their firmness before all obstacles, the sanctity of their lives and their bold attitude in the presence of tyranny and oppression. Subscriptions are opened for the purpose of collecting money for the solemnization of this festival in all the cathedrals in Italy, and at the offices of the Catholic papers.—*Correspondent Brooklyn Review.*

RECEPTION OF GERMANS.—On the 13th of January, the Pope received the German Catholics resident in Rome. After commanding the faith and courage of those present, the Holy Father spoke of the buffet which our Blessed Lord received, at the time of His Passion, from the servant of the High Priest; adding that the Papacy now receives a blow without any cause, in the suppression of the Religious Orders, and in the persecution and spoliation of the Church. When the Church asks what evil she has done, she only receives for answer that, by these new persecutions, the respect for Sovereigns and Governments is to be enforced; but it is their duty to defend the Church—a duty they do not perform; but some of them, on the contrary, strive to overthrow morality. With that object, they are taking from the Church the education of youth, whom it is the Church's mission, and hers alone, to educate. The Pope concluded by enjoining his hearers to keep the Faith.

THE PORTE AND THE VATICAN.—The *Voce della Verità* asserts that the Cabinet of Constantinople is discussing a plan by which it is hoped that one, at least, of the difficulties between the Pope and the Sultan will be got over. This is the appointment of a suitable and acceptable person to go on a special mission to the Holy See, and to endeavor to prevail on the Sovereign Pontiff to accept the magnificent presents which, it will be remembered, were sent some time since by the Sultan for presentation to the Pope, who declined to receive them—as it was understood—from the hand of an envoy accredited to the Court of Victor Emmanuel. The presents have remained ever since deposited at the residence of the Ottoman Minister at Rome. It is also to be hoped that the renewal of communications may open the way to the settlement of the complaint made by the Holy Father against the Turkish Government—that it had not of late done full justice to its native Catholic subjects concerned in the Armenian question.

ON Thursday, January 9th, the Holy Father received an address of homage and congratulation from the Young Men's Society of S. Peter ad Vincula, which is under the presidency of the most rev. canons regular of the Lateran. His Holiness also received the pious teachers of the female schools of the Gesù, who presented their young *élèves* to receive the benediction of the Holy Father.

THE HOLY FATHER continues to receive delegations from all countries, conveying to His Holiness the expression of the warm sympathy and devoted affection of the individuals favored by admission to the presence of the Vicar of Christ and those whom they represented. To the profound affliction of the enemies of the Church, and to the unbounded gratification of every true Catholic in Christendom, His Holiness bears up wonderfully—we should rather have written, is borne up marvellously by supernal power—under the wrongs inflicted upon him by the Italian usurpation and the German Empire in an especial manner, and in a lesser degree by the Governments of Austria, Spain, and Bavaria. Few Popes have had their constancy more tried or their feelings more harrowed. The life of Pio Nono has been a continuous slow martyrdom. For five-and-twenty years he has been subjected to all manner of humiliations and afflictions. Twice his city, the capital of the Christian world, has been seized by impious men, and is at this moment in the possession of an abandoned King who calls himself a Catholic. Three times he has been despoiled of his territory—once partially, and twice wholly and absolutely; the last spoliation being far the basest of the three. At this moment a fierce war of calumny, falsehood, and oppression is waged against the Church, and primarily against the Head of the Church, throughout a great part of Europe; and even the Grand Turk has been induced by Russian intrigue to throw his contribution of insult into the seething cauldron of persecution. Still the Holy Father maintains his equanimity, still displays the true courage of the martyr, and, thank God, still exhibits a physique capable of enduring much more for the glory of

God and the advancement of religion. This is wormwood to the enemies of the Papacy. They see that it is beyond their power to bend or break the Holy Father.—*London Register.*

FARM NOTES.

CULTURE OF THE APPLE.—Although we have very lately written upon this particular fruit, still, upon account of its popularity, wholesomeness, and utility, we consider that it is deserving of a great deal of further notice—more particularly in our dry and warm climate, where its location has so much to do with its soundness, flavor and juiciness. We have already, in a late article, treated, in a measure, upon its location, and the qualities of the soil most suitable for it—decidedly mostly in favor of an upland site. The apple is a gross feeder, but rather an accommodating one, on the whole, even in our warm climate. It certainly will flourish well even upon various soils and situations in our peculiar clime, but upon the very rich diluvial and alluvial deposits of our river bottoms and vast prairie-like valleys, it certainly can not be said to do as well as we could wish. With this exception, we can not greatly complain of its good-natured adaptability to submit well to surrounding circumstances, and flourish alike on various soils, and under a variety of conditions. But the apple will grow in almost any soil; it undoubtedly thrives best in a deep limestone, or finely disintegrated metamorphic rock-earth, of which this State has so large a portion—the worst soil being compact clay, not only by reason of the fineness of the particles, but because the predominating alumina swells and becomes pasty when it is wet, and thus prevents the passage of water through them. On this account, soils that are too compact—especially if they have been underlaid by stiff clay subsoils—are not so well adapted to orcharding as those that are more porous. This is especially true of level lands, upon which water accumulates, to the great injury of the fruit trees planted in them; but even in hilly situations, with the good, natural surface-draining our foot-hills generally have, the excess of clay is sometimes indicated by a sputty condition of the surface. Plant as soon in the winter or spring as practicable. If the planting be done at all late in the spring, more than ordinary care will be necessary, to the end that they may not be allowed to dry in their roots after being lifted for transplantation; and to make the success of the planting safer, a free use of water on the roots in the holes should be made before covering them with the earth. In planting we always dig holes twenty inches deep, or thereabout, and fill up with sod or surface soil to the surface. On this we plant and cover the roots with fine surface soil, thus leaving it when finished, slightly rounded, but not so much so as that the rains may flow off; by these means, when the soil settles to its natural level, the tree will be but just beneath the top of the ground, as a natural seedling would be. We are particular in this, as deep planting kills a multitude of trees.—*Rural Press.*

THE SHEEP BUSINESS.—The sheep farmers are sanguine this year, and calculate that the present rain-storm will be followed by mild and pleasant weather. The sale of sheep at present is by no means active. The prices are high, and few breeding sheep are changing hands. As shearing and lambing approaches, the sale of sheep is naturally dull; for farmers who have held their stock throughout the year are not willing to part with them, unless at high prices, until after this period. The scarcity of bucks last year will affect the breeding of a fine class of sheep, as, from the high prices of sheep and wool for the last ten years, many ewes that would otherwise have gone to the butcher are retained. Some sheep have been sold to the farmers on the San Joaquin and Sacramento rivers for the purpose of treading in grain on the adobe land. The grain is scattered on the surface, and the flock is then driven over the land and the grain pressed in. Many Australians and people from New Zealand are now looking out for sheep and ranches in this country, and getting posted as to the practices of sheep-raisers here.—*Bulletin.*

HOW TO SOW FLOWER SEEDS.—Making drills for small seeds is best done by pressing the edge of a lath or thin board into the previously smoothed soil. This makes a drill that is perfectly smooth at the bottom—where the seeds can be distinctly seen, and if the sowing is not properly even, it can be made so, which can not well be done in a rough drill made by scratching the soil.

WHY THE FARMERS ARE SO POOR.—In Lynn, money is tight when the boot and shoe trade is dull; for in Lynn they make only boots and shoes.

In Iowa, money is tight when the trade in the products of the farm is dull; for only when the crops are in motion to market have we any thing to sell for money.

The crops this year do not move, and the farmers are wondering where the money will come from to pay their taxes. Business men are coming closer to the vortex.

* Such times were never seen in this country before.

We have gaily ridden high upon false prosperity for many years, while the corporations were getting “under holds,” and now we are thrown.

The mining and manufacturing corporations have it so arranged with the Congress of the United States that, by a tariff, there is legislated to their cotton and woolen goods, iron, coal, and leather, an artificial profit.

Say the duty on iron is \$9 per ton: that amount is the artificial profit poured into the iron-master's pocket, over and above the natural profit on production.

But whence comes the farmer's artificial profits? Where is the Congress which can legislate to his corn, wheat, oats, pork and cattle, an artificial value? There is none. His produce sells at prices as low as before the war; while every thing he buys, by operation of the tariff, is at a war price.

A farmer would cheerfully sell his pork at \$2.75 or \$3 per hundred if cotton and woolen goods, salt, and other articles which he buys were at proportionate rates; but they are not. So a farmer comes to town, and puts two loads of potatoes on his feet, in the shape of his winter boots. If he stays all night, he will eat a load of oats. His wife wears five acres of wheat, and the children each ten acres of corn, and are not very warmly clad then. For an overcoat he wears a good four-year old steer, and if he sports a Sunday suit, it is in the shape of at least twenty head of fat hogs. And, on the top of that, his farm wears a mortgage that is worse than hardpan to the soil, and the annual tax rots into his roof worse than rain.

He must eat and wear, and, from the small price of his produce, must pay to the manufacturer the artificial profit which the tariff puts upon his goods; while the profit which the farmer should realize goes to the railroad corporations for carrying his crop to market.

Should we be asked the process by which this state of things has been reached, we could only answer that it is by our Congress, Courts and Legislature making moneyed corporations of all sorts supreme and superior to the people.

It was not so once. There was a time when the people were supreme, but that time is gone.—*Iowa City Press.*

ANOTHER SPLENDID LECTURE BY THE VERY REV. FATHER BURKE.

“NO SALVATION OUTSIDE OF THE CATHOLIC CHURCH.” WE give, this week, a full report of the discourse on the above subject, delivered by the Very Rev. Father Burke, before an immense audience, in St. Michael's Church, New York:

My friends, the subject on which I have chosen to address you this evening is a most important one. The question which most concerns every man in this world is the question which the people asked the Apostles on the day of Pentecost: “What shall we do in order to be saved?” There are, before every man, two futures—a future of time, and a future of eternity: a future made up of a few passing, fleeting hours of time, with their burden of joy or of sorrow; but whether, indeed, to be crowned with every delight, like the lives of those reprobates of the Scripture, who filled every valley with their pleasures, and denied themselves nothing; or, whether, on the other hand, this future of time be a period of suffering, unmingled with joy, of sorrow and misery, it matters but little. Life is so fleeting, time flies by so rapidly, it remains with us for so brief a moment, that it really matters little whether that moment be made up of joy or of sorrow, of misery or of delight. For instance, how small and insignificant to the man of pleasure, how utterly worthless, scarcely deserving of even the tribute of passing remembrance, are all the pleasures and the joys of the man of the world, when he lies there agonizing upon his death-bed, reviewing, in a moment, the brief, passing pleasures that he had enjoyed, and bidding them a last farewell; and then turning, with an uncertain, gloomy eye, to contemplate the mighty eternity that is before him. How little to the greatest of Saints—to all those miracles of penance whom the Church has canonized, how little and trifling to them must all their mortifications and all their labors have appeared when, for an instant, they thought upon these things as they were dying.

THEY WERE ALL NOW GONE, swept away upon the wings of time; and nothing remained of their bitterness at all, but all was changed into the hope of a future glory, and of joy which should never know an end. St. Theresa was in prayer when her friend, St. Peter, of Alcantara, passed away from this life. For more than fifty years, he had restrained every passion, guarded every sense, denied himself every joy; and he made, indeed, his life upon this earth a real crucifixion of that body in which he has served God. But whilst the holy nun of Avala was at her prayers, suddenly a great light appeared before her. She lifted up her eyes and she saw the familiar face of her old Franciscan friend; but, oh! how changed! It was no longer the emaciated face, worn away with fasting; no

longer the cheek furrowed by the constant tear of repentance that flowed from his eyes; no longer the eyes languid and weak from loss of sleep and rest. No! but the brightness of Heaven was around him. It seemed to her as if all this world had of light, came forth from him. Then he said to her: “Oh! Theresa, now—now, in the first moment of my joy, I realize how happy was the penance and mortification and sorrow that brought me so great a return of joy.”

This future of time, then, is of little or no account. But beyond it—beyond the grave—lies the future of an eternity that shall never know an end. When years shall have swept into ages—when ages shall have rolled into myriads of millions of ages—when time shall have spent itself in trying to measure eternity by its own ages of time, then will that eternity be only beginning again: for it lasts forever and forever. It is the life of God. In that eternity lies the solution of the problem what our place shall be—where shall we find our place in that unending eternity that is before us?

ONCE CREATED, WE CAN NOT DIE.

Our destiny is to live forever, and to share in the immortality of the God who made us. Oh! then, who will tell me whether my portion of unending years is to be the brightness of Heaven's glory, or the everlasting flames of hell? Oh, God, my heart within me—my very soul—trembles with fear to think that there is even a chance—a probability, I will not say—but even a chance, or fear, that I may lose this soul of mine; that this soul of mine may be cast away from the sight and enjoyment of God forever! It was this thought that frightened the servants of God at all times. It was the possibility of being condemned and cast away from God that made David look with such tearful eyes at that future of time which was before him, and at that eternity of God with no end to it. He cried: “Woe is me, because my pilgrimage here is prolonged.” Therefore, the most important question that man ever asked himself, or his fellow-man, is—“How am I to be saved? What shall I do to be saved?”

Now, I came here this evening, not without authority, not speaking my own language, but speaking the doctrine and language of the holy Roman Catholic Church; and I say that, all-important as the question of salvation is, in the designs of God—that, as a rule, there is no salvation out of the Catholic Church. At first sight, this proposition seems to be the very quintessence of bigotry. If there be any one here to-night, not a Catholic, that man may, in a bitter moment, say: “Thou speakest well the language of thine order, oh! persecuting monk of the nineteenth century! Oh! thou, who hast cast out of thy monkish heart all love for thy fellow-man; thou who hast learned the bad lesson, that the heart, in order to consecrate itself to God—in order to be holy—must be a hard, unloving heart.” Such thoughts may pass through the mind of such a man. It may sound, and does, in the ears of many to-day, sound, as the very quintessence of bigotry and cruelty to say, calmly and coolly, after considering what it is to be saved, and what it is to be lost forever—that there is no salvation outside the Catholic Church. But, my friends, it is one of those truths that have only to be dwelt upon, and considered carefully, in order to be appreciated and recognized, and acknowledged as divine by every man. What does this proposition mean?—“There is no salvation outside the Catholic Church?” It means simply this: that almighty God has made, as an essential condition for the salvation of man's soul, that that man should know the revealed truth that God has taught him; that he should know the truth—not the croppage of the truth that he may believe, nor the crooked opinion that he may have in his mind, which he mistakes for the truth; not the mere prejudiced view, nor distorted vision of the truth; but the truth as it is in God, as it was revealed by Almighty God, and as it is in Christ.

THE KNOWLEDGE OF THAT TRUTH

Almighty God demands as the necessary condition of salvation. In order to prove this, it is not necessary, my dear friends, to examine in detail the Gospels, nor to rely utterly on the words of Scripture, or what the Scriptures expressly say. But, before we come to the question on the evidence of Scripture, I ask you to consider this proposition by the mere light of human reason. We know that God made all things; we know, moreover, that God made all things for Himself. Human reason tells us that a God of infinite perfection, as well as of infinite power, could not make them for any other object but for Himself. Why? Because the act of creation is an exercise of omnipotent and infinite power. God, being infinite wisdom, could not exercise His omnipotence, except for a motive as great as that omnipotence itself. God, being infinite wisdom, could not create, by His omnipotent power, except for an object as great as that power. There must be, because of the wisdom of God, an exact proportion between that He has in view and the act which He performs; and the act, without an adequate motive, would be an imperfect

act and unwise act; therefore God can not do it. If, then, dearly beloved, Almighty God puts forth, in the act of creation, the very omnipotence of His power, the objects for which He creates must be as great as the act which he exercises. No where can God find that object in Himself, for God is infinite—infinitely holy, infinitely omnipotent, infinitely perfect—God alone. Therefore, by the light of reason, a God of infinite wisdom can not create any thing except for Himself. He has, moreover, revealed this to us: "God made all things for Himself," says the inspired writer. But all the creatures of God, thus created for God, are thus bound by the very elements of their nature, and of their being, to tend to that God for whom they were made. All things come to Him after the manner of the nature which He gave them. The things that have no reason fulfill the end of their creation without reason; the things that have no life or feeling, fulfill the end of their dumb existence without the exercise of life or feeling. Creatures that have reason, creatures that have intelligence, creatures that have intellects, minds and souls, must go to God, and approach God through the exercise of that reason, intelligence, mind and soul. God made all things for Himself. Did He make man, then, for Himself? Most certainly; for Himself.

WHAT DOES THIS MEAN,

that "man shall return to God who made him?" The way to God lies through the intelligence of the human soul. God is infinite wisdom; God is pure knowledge, and man, endowed with the power of knowledge, must meet God through it. There is no other way. The way of the senses will not lead him. The way of the inferior nature of man will not lead to God. It is the soul, capable of knowing, that must spring to the way of all knowledge, and through knowledge to God. Therefore, by the light of reason, do we see that the knowledge of truth is the necessity of man, and a necessary condition for his salvation. Take a man utterly uninstructed, utterly uneducated—take a child and shut him out from every lesson of knowledge, human or divine, and is there a man on the face of the earth, Christian or Pagan, that will say that that child is fit for salvation, which consists in an act of the intellect, comprehending God; not comprehending Him fully—for only an infinite power can do this—but comprehending and contemplating a God of awful knowledge and awful power, by the intellect that God has given to man. Now, knowledge is a temporary preparation, on earth, for the act of beatific vision in Heaven. Therefore, Almighty God has laid down knowledge as a necessary condition of the human intellect for all the purposes of this world, as well as for all the purposes of eternal life.

But what kind of knowledge does Almighty God demand for salvation? A knowledge of Himself, as he has revealed Himself—a knowledge of the truth as it fits in the mind of God. Remember, my friends, that no knowledge is worthy of God unless it be the knowledge of the truth; that no knowledge is worthy of God, nor can be a means of approach to God, unless that knowledge be based upon the certainty of the divine authority of the God who gave it. If, therefore, as we see, a knowledge of the truth be necessary, the next great question is where is that truth of God to be found? Remember that there are certain attributes that belong to the truth—and are inseparable from its nature—even human truth.

THE FIRST OF THESE IS UNITY.

Truth, wherever it is, must be one. Take, for instance, my friends, a historical truth. One man asserts that an event happened in such a year; another man says it did not happen then, but in some other year. Now must not one or the other of these be wrong? If it necessarily happened in either of these epochs, one of the men would be necessarily wrong, for the simple reason that the other is right. And why? Because you can't divide the truth; you can not compromise the truth; you can not say of any thing that it is more or less true. For any positive assertion is either true or it is false. If any amount of falsehood has crept into it, it deviates so far from the truth, and from the standard of perfect knowledge. Unity, therefore, is the very first principle of truth. Where is this truth to be found? Has God spoken? Certainly: "*Ipse dixit.*" Where is His word to be found? The Protestant answers: "In the Bible." The Catholic answers: "In the Bible only in as far as that Bible is interpreted by the authority of God, invested in the living voice of the Church." Which of these propositions is right? Which of these is true? Remember, it is a question of salvation. My dear children, remember, that if the Almighty God, as we have seen by the light of reason, has made the knowledge of the truth the natural means by which man is to approach Him; if, moreover, He has added to that light of reason His own expressed word—that the ignorance of the truth is, in itself, a sufficient reason for man's never beholding God; God has said this: He has said this is the will of God, that all men should be saved and should come to the knowledge of the truth. And, therefore, if they don't come to the knowledge of the truth, they can not be saved. Else-

where it is said, "You shall know the truth," says the Saviour; "and the truth shall make you free." Therefore, where the knowledge of the truth does not exist there is no freedom. But in Heaven all is freedom; therefore, without the knowledge of the truth, as a rule, there is no Heaven. Elsewhere, the Apostle expressly says: "Si quis ignorabit ignoratus erit." If any man be ignorant he shall be ignored. What does that mean? It means that he shall be cast out of the thought and out of the mind of God; in other words, he shall not be saved. It is, therefore, a question of salvation, which of those two propositions is the true one; that the Bible alone, without interpretation or comment, or a living voice to explain it, holds the truth, the whole truth, and nothing but the truth—the truth expounded through its only channel to man—or that the Bible requires the exposition, the guardianship, the explanation of a voice that is authorized by Almighty God to explain it.

I ANSWER THAT THE BIBLE ALONE

can not be the medium for giving divine truth in such a way as to make the knowledge of that truth the salvation of man; for the simple reason that the truth in the Bible loses—without note or comment—without the voice of the Church to explain it—the truth in the Bible alone loses the first and the most essential attribute of truth, which is unity. The Episcopalian sees in the Bible his text; the Presbyterian sees his; the Calvinist sees his, and Calvinism means something differing from the Presbyterian. The Baptist, the Methodist, or any other, sees his own view there. The member of the Society of Friends sees his view there. The Unitarian sees his view there. Voltaire and the infidels come to see in the Bible something that tells them there is no God at all. Are they all right, or are they all wrong? Can they be all right? When Martin Luther said that the Bible proved to him that faith was the element of justification alone, without good works: when he refused to admit good works into the motives of God for the justification of man—he contradicted a view that was taken from the Bible, for fifteen hundred years, without a dissenting voice. Can that be the only element, the only attribute or channel of divine truth, out of which men justify the wildest opinions that can fit into their heads? It won't do to say, "Oh, but they justify their opinions by distorting the texts of the Bible, putting false interpretations upon them;" for the very fact of their doing this shows that the Bible alone does not represent that attribute of essential unity that belongs to the truth. Wherever the truth is it is one. If God gave the truth, He gave one truth; no more. If God demands of man the knowledge of the truth, He demands the knowledge of that one truth. Therefore, He must have given him sufficient means of arriving at the knowledge of the truth. But the men who have the Bible alone, and who are by it wholly guided, arrive at twenty different conclusions, each one calling his own idea the truth. Therefore, Almighty God did not sufficiently provide for the wants of man—for man's salvation—if He left that Bible to the exposition of every wild and perhaps fanatical reader. The principle of which I speak has had a fair trial. This book has been in the hands, for three hundred years, of the generations of men who threw off the authority of the Church, and refused to hear her explaining voice. They said: "We have the Bible; that is sufficient for us." So, for three hundred years, they have tried the experiment, in the world, if the Bible alone was sufficient. Has that experiment been a success or a failure?

TRUTH IS ONE.

Have the men acting on that experiment and that principle arrived at unity? No! Up to the time of the declaration of Protestantism, three hundred years ago—up to the time that that form of religion sprung up, which was based on the Bible alone, rejecting any living, infallible authority to explain it—up to that time, whatever Christianity meant, it meant one thing; people acknowledged one truth; they were not divided. It may be said, and falsely said, that they were too superstitious. It may be said that they were taught priest-craft. Thousands of such charges may be made; but one thing can not be said, namely, that they were divided. Christianity meant one idea, one thought, and one thing, until the principle came in that the Bible alone was sufficient guide unto the truth of God, which is necessary for salvation. And since the day that that principle was adopted, sects have gone on multiplying themselves, until their name has become legion; and every high-minded, honest Protestant, as well as Catholic, deplores the wretched divisions that have sprung up in religion, exposing Christianity, by the multiplicity of form in which it propounds itself, to the derision of the infidel world, weakening the cause, and practically annihilating all confidence. The Presbyterian missionary goes into China, and he preaches the Presbyterian religion; but he has scarcely finished the sermon when the Baptist missionary tells the heathen that this man is wrong, and that he is the true exponent. Scarcely has he finished, when the missionary of the Society of Friends comes in and erases what both divines had

taught before to the heathen. If there were no other reason for that man's rejection of the whole thing, the very fact of the contradictory evidence of multiplied forms being put before him is sufficient to shake his faith in all Christianity and religion also.

The Catholic says: "I believe that every word of the Bible is the revealed truth of God. I believe that the sources of information of every thing recorded there came from Heaven. I believe that the Bible contains the truth and nothing but the truth." That is the faith of the Catholic Church. Let no man believe that we think little of the Scriptures. The Scriptures contain the truth and nothing but the truth. But they don't contain

THE WHOLE TRUTH.

No where does the Bible make the assertion that it contains the whole truth; no where does the Bible make the assertion that it may be read with safety, as a certain guide to the truth, without a commissioned or authoritative voice to explain it. But it distinctly tells us that it does not contain the whole truth. It distinctly tells that it was never intended to be the sole and solitary guide to a religious faith. "Many other things did Jesus Christ do," says St. John, "which are not written in this book," for, if they were all written, the world, I imagine, could not contain the books in which they would be written. Here is a book, telling me distinctly: "Read me; I am the Word of God; believe me worthy to put before you; yet many things did the Son of God do that are not written on my leaves." Enough for me; that distinctly tells me that every action of His, which was of infinite importance, is not recorded in the Bible. Again, the Bible expressly tells me that there are many things thus written by some of those inspired authors—as, for instance, St. Paul—that there are many things that are difficult to be understood; and that the unstable and the unwary wrest to their own destruction. The Bible, moreover, tells me that no prophecy of the Scripture is made by private interpretation; but expressly tells me that Jesus Christ, when He came down from Heaven to save mankind—that the very first thought of His mind of infinite knowledge and love, was to create and to found a church—a living church, an infallible church, a divinely guided church, and a speaking church—that every man that wished to know the truth was to hear the voice of that church, and, in hearing it, to receive the faith that came from Him. That He founded a church—that is to say, a teaching body. Go, He said to His Apostles—"Go; teach all nations; go, you living men, and teach them; you are the light of the world. Go out, and tell the people every thing that you have heard from Me. And I will send My Spirit upon you, who will recall to your mind every thing that you have heard from Me, and who will remain with you—who will be with you all days until the consummation of the world, and will lead you into all truth. And, behold, I am with you until the end of time."

A SPEAKING CHURCH!

St. Paul took good care to tell us that it is not by reading the Bible that man gets divine faith—that is to say, the knowledge which is necessary to salvation. "Faith," he says, "comes by hearing, and hearing by the Word of God." But how shall you hear, unless you have preachers? Therefore, the Word of God, which creates faith, comes by the voice of the preacher, and that preacher must be sent by a divinely-commissioned church; and that church must be sent from God. For St. Paul adds, in the same place: "How shall they preach, unless they be sent?" The word of the preacher must be the infallible word of God; otherwise, it never can create that divine knowledge which is the truth, as it lies in the mind of God—it never can create that knowledge in the mind of man. The preacher must not be an individual, merely, acting upon the trust that the people will put in him for the earnestness of his life—for the sanctity of his morals, or the greatness of his learning, or the persuasiveness of his eloquence. No, no. He must come with the divine commission; and that commission must have the seal of God upon it. He must, in a word, be the mouth-piece of the speaking, teaching, living, infallible Church of Jesus Christ. If we won't hear the voice of this teaching church, then our Divine Lord says to us, in sorrowful accents—"He that will not hear the church, let him be to thee as a heathen or an infidel." Because, as St. Paul tells us, "the church is the pillar and the ground of truth," and the church, of whom the same Apostle says—"Jesus Christ loved the church, and gave Himself up for her, that He might present her to Himself, all holy, not having spot or wrinkle, or any such thing; but a perfect and holy church." If there be one word in the Scriptures more emphatic than any other, it is the guarantee that our Lord gives us that that church will never teach a lie. For He said to Simon Peter: "Thou art *Cephas*, and upon this *Cephas* I will build my Church." He spoke in the Syriac: "Thou art the rock, and upon this rock will I build my Church; and I promise you," He says, "that the gates of hell shall never prevail against

it." And if the church, founded upon the *cephas*, or rock, ever taught or ever could teach the people a lie, and say, "That is the revealed truth of God," the gates of hell would have prevailed, and Christ's eternal wisdom would have been stultified in His promise.

No ; if we have to wait until the Catholic Church, that traces her priesthood in unbroken succession to the voice of Peter, and from the voice of Peter to the voice of Christ—if we have to wait until she propounds to us a lie, we shall have to wait until the Son of God—the eternal, infallible emanation of the God of truth—foregoes the promise that He made to her, through Peter, on His oath.

My dearly beloved, where do we find unity, except in the Catholic Church ? If unity—*oneness*—be the essence of truth, where do we find it, except in the Catholic Church ?

THERE MAY BE UNITY

in a profession of falsehood ; but there can be no disunion in the profession of truth. Unity is not, of necessity, truth ; but truth, of necessity, is unity. Wherever, therefore, there is division, there is the seal, and the sign, and the proof that the truth of God can not be there. I ask you where is this unity to be found ? The Catholic Church has existed for eighteen hundred and seventy years, and she has, during that time, converted many nations. Up to three hundred years ago, wherever the Christian faith was professed, her authoritative voice was acknowledged. Schisms broke out from time to time, but no heresy was propounded by her—no heresy was propounded ; but, during that long course of years, there is no single doctrine of the Catholic Church that has not been, from the day of Peter, disputed or denied. Sometimes an emperor, very powerful, able to protect the Church, and able to persecute her, would demand of her the surrender of some portion of her teachings, as the iconoclastic Emperor of Constantinople demanded that the Pope should take back the Bishops of the Church, and that she should pull down the images from their places around the altar. At another time learned men rose up, in the pride of their intellects, and declared the Church unauthorized and heretical—like Nestorius, denying that the Mother of Jesus Christ was the Mother of God ; or, like Arius, denying that Christ, our Lord, the Eternal Word, was consubstantial with the Father ; or, like Pelagius, and other learned men, denying the necessity of divine grace, and teaching that man might save his soul and practice virtue without any grace or help from God—and so on, every mystery or doctrine, from time to time, had been disputed ; and sometimes whole nations rose up, like one man, and declared that they no longer believed this, that, or the other doctrine of the Catholic Church. At that moment, if the Church of God heard the voice, whether it were an Emperor, Bishop, or learned professor, or whether it was of a whole nation, the one and the only answer that the Church gave, was, "You must believe all that I teach, or else you must depart from me, and follow your own policy." They turned upon her, and said :

"WE WILL PERSECUTE YOU."

The Church said : "I can suffer, I can bleed, and I can die ; but I can not change, or alter, or yield one jot, or tittle, or iota of the unity of the truth of God." Whole nations left her, and she beheld their departure, weeping ; but what could she do ? The Catholic Church told the Arians, of the third and fourth centuries—in the following century she told Nestorius—in the fourth and fifth centuries she told Palagius, and again she told the Donatists, and she told the Wickliffites and the Protestants of Germany and of England, that, when they departed from her, they lost the truth ; and, in losing the truth, they lost their salvation. Now, my friends, since the day that these nations departed from the Catholic Church, may I again ask the question, has not the element of division, the element of uncertainty, the substitution of mere opinion for knowledge—has it not ever been the mark upon them, the proof that, if unity of thought, unity of exposition, unity of sentiment, be, of necessity, the nature of truth, that truth can not be among them ?

Again, truth—wherever it is the truth of God—must be *knowledge*—not *opinion*. This is the whole spirit of error in our day. Men say that a religious opinion is a religion. Nothing is more common than to hear of the opinions of such a sect—the opinions of such a religion, and so on. In fact, "religious opinion" is become one of the cant phrases of our day. Religious opinion means nothing—there is no room for it. Either God has revealed a thing, or He has not. If He has revealed it, it is no longer a matter of opinion ; it is a matter of positive knowledge. You must *know* the truth, and not be looking for it ; you must have it, and not be groping about for it. This was the word of the Saviour : "You shall know the truth, and the truth shall make you free." The very first gift of the Spirit that came upon the Apostles, on the day of Pentecost, was *knowledge*—knowledge, and not mere opinion. I have

the greatest respect, my dear friends, for every form of religious opinions. I know how faithfully and sincerely they are professed by many among our fellow-creatures. I have the greatest respect for the simplicity and the fervor of their faith, particularly their religious opinions. But, as far as those opinions are an expression of faith, I have no respect for them at all ; because faith is knowledge coming from God, coming from an authority that can not err. Every natural truth may be admixed with some error—the speculation of the astronomer, or the calculation of the mathematician, may be subject to error. But the things that God teaches are eternal, unchangeable truths ; and the knowledge that they produce is as certain as the knowledge with which Almighty God makes known Himself.

Where is this certainty of knowledge, except in the Catholic Church ? Take any one of the doctrines or revelations in Scripture ; take any one of the great truths that are laid down there, and look

OUTSIDE OF THE CATHOLIC CHURCH, and you will find them bandied about from hand to hand, as mere speculations—as mere conjectures. You meet one man, and he says : "Well, you know my view of that passage of Scripture has always been so and so." The next morning you meet his fellow-Protestant, who says : "I can not be convinced of that particular view of that passage of the Scriptures." My God, was it by viewing and speculating upon it—by thinking, and shifting, and changing creeds and ideas—yesterday be this—to-day, be that ; was it for this you gave us the Bible ? Was it for this that Almighty God declared that we should have the knowledge of truth as firm in our intellect as the adamantine rock ? knowledge admitting no cavil, no doubt ; knowledge going straight and simply to God, taking that Word as it fell from the lips of God in the first moment of creation ?

It is in no spirit of bigotry, my friends—certainly in no fanatic spirit I say it, but tell me, is it not perpetually changing outside the Catholic Church ? Just look at it ! For three hundred years the Church of England sang the Athanasian creed in her service. That creed told three tremendous truths, namely : the truth of the eternal and divine Trinity ; the truth of the Incarnation of the Second Person of the blessed Trinity, our divine Saviour and Lord Jesus Christ ; and finally, the truth that the man that does not believe these truths shall go down to hell forever. Now, that was sung as a profession of faith, for centuries, in the Protestant Church ; and at this moment, in England, they are moving Heaven and Earth to make the Bishops and clergymen of the establishment leave out the Athanasian creed altogether. They do not want to hear it any more, and they will succeed. You will see, within the next twelve months, that an Act of Parliament, in England, signed by the Queen in Council, will declare that the Athanasian creed is no longer to be read in the Protestant Church ; no longer are the ears of our separated brethren to be offended by being told that they must believe in mysteries that no mind of man can comprehend. They don't want it. And why ?

BECAUSE THE PROTESTANT MIND, in England, in a certain class, which is largely spread among the people—a class which is represented in the newspapers—a class that has learned men, orators, lecturers and professors—a large class of influential men refuse to accept the fact that the Son of God became man, that He was incarnate by the Holy Ghost of the Virgin Mary, and was made man. They deny the Divinity of Jesus Christ. They don't want it. They want to make out that he was no more than an ordinary man. They began with His Mother three hundred years ago. They took exception to the Catholic veneration of the Blessed Virgin Mary ; and they said she was no more than an ordinary woman. The objection to the Mother comes to-day and touches her Divine Son ; and they say He was only a man, and compare Him to Socrates, to Plato, and other philosophers. They compare Him with our Catholic Sajts. If I recall truly the words that were reported to me, it was said, some very short time ago, by some distinguished man, a preacher of religion, that St. Francis of Assisi was a much finer and much nobler man than the Lord Jesus Christ ! Oh Lord ! in Thy mercy forgive the man that said this. Surely, if he had known Thee, he never could have so blasphemed Thee !

There is no security for the certainty of faith—there is no existence for the certainty of God, except where the Church comes instinct with the living voice of the living God that dwells within her and says, "This is the law ; this is the truth. Heaven and earth shall pass away, but this is the Word of God, and it shall never pass away."

Moreover, my friends, all Christianity is based upon our Divine Lord Jesus Christ—the great corner-stone ; the only name under Heaven given to man whereby we may be saved ; and the intention of God is, that no man can enter Heaven except through our Lord Jesus Christ,

the only gate of Heaven. No man thinks that the Catholic Church teaches that there is any other gate to Heaven except through our Lord Jesus Christ. In the Litany of the Blessed Virgin we call our Holy Mother the "Gate of Heaven !" but it is only a figurative expression ; we mean by that that Heaven was opened to man in Mary, on the day when she received into her Virgin bosom the Son of God incarnate in her womb, and then earth possessed its God. But, in the sense of the salvation of man, there is

ONLY ONE GATE TO HEAVEN,

and that is Jesus Christ. The Scriptures expressly tell us that no man can enter Heaven except through Him, and in Him. Here is the saying of St. Paul : "No one," he says, "ascends into Heaven except He who came down from Heaven—the Son of Man, who is in Heaven."

Are we all, then, excluded ? We are not. We, surely, are not the sons of God. We, surely, have never come down from Heaven.

Does the Apostle mean that we are never to ascend into Heaven, because we never came down from Heaven ? "No man," he says,

"ascends into Heaven except He who came down from Heaven—Jesus Christ, who is in Heaven."

Are we, then, excluded ? No. St. Augustine expresses it beautifully when he says ; "No, we are not excluded ; but the great fact is established that we can not ascend into Heaven unless we be taken by Him—lifted up by Him who came down from Heaven ; that, therefore, as we ascend into Heaven, we ascend in the arms of Jesus Christ, our only hope and means of ascending into Heaven."

It follows, therefore, that just as there is no salvation without knowledge of truth, so there is no salvation without Jesus Christ. Has He defined where we are to find Him ? what we are to do with Him, and what we are to let Him do with us, in order that He may be able to lift us up—in order that we may ascend into Heaven with Him who came down from Heaven ?

Has He laid down, clearly and distinctly, the conditions for this ? If so, we must all find out what these conditions are. We must do what He tells us. We must make use of Him and all that He commands. We must make use of Him and all that His authority teaches.

Otherwise, there is no salvation for us. No Christian man builds up any hope of ever beholding the glory of God except in Jesus Christ. Again, my friends, Christ our Lord has expressly said that He would do a certain thing, and that which He was about to do was to place Himself in the hands of His creatures—that they were to make a certain use of Him, and that they were, by this, to permit Him to fulfil His promise. He promised that He would remain with His Church forever. "Behold, I am with you all days, until the end of the world."

He specified and localized the place and manner of His remaining, when, at the Last Supper, He took the bread and wine, and, by His own creative and omnipotent words, changing that bread and wine into His own most sacred body and blood. Taking the bread,

HE SAID : "THIS IS MY BODY."

Taking the wine, he breathed upon it, and said : "This is blood which shall be shed for many unto the remission of sin."

Turning to His apostles, He said : "That which I have done you also must do, in commemoration of me." Then He solemnly declared that if any man aspire to ascend into Heaven, he must eat the flesh and drink of the blood of Jesus Christ, the Son of God :

"He that eateth my flesh and drinketh my blood abideth in me, and I in him ; and I will raise him up on the last day."

Without this there is no salvation. Christ our Lord, who surely knows best what to do for our salvation, has laid down this : "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you."

This is the kingdom of God. Salvation means life eternal ; and without this condition "you shall not have life in you."

Therefore He said : "My flesh is meat indeed, and my blood is drink indeed."

Words could not be clearer—words could not be more emphatic. If, therefore, I wish to be saved, I must find out where Thou art, oh Lord Jesus Christ ! and when I find Thee, I must make this use of Thee : I must eat Thy flesh and drink Thy blood ; and then, and only then, can I build up my hopes of salvation.

Now, where is He to be found ? Enter the portals of the Protestant temple—ask the preacher in the pulpit ; yes, walk up through the church, and you will find the preacher in discussion ; and ask him this simple question :

"I am looking for the body and blood of Jesus Christ, that I may eat and drink thereof, and so be saved. Have you it to give me ?"

What answer will you get ? He will be obliged to say to you, like the angel, on Easter morning, to the three Marys, when they came to look for their Lord : "Seek not the living here among the dead. He is not here."

He goes out, into every other temple that adores Christ in name, and that proclaims His glory, and he receives the same answer. He crosses the threshold, at length, of the Catholic Church ; and before the altar beams the lamp, the living light, to tell you that some life is there. There, upon the altar,

is the tabernacle ; and there are lights burning around. And there, in front of the altar, is the commissioned priest, saying to you : "He who is here invites you, and says ; 'Come, come to me ; eat the bread and drink the wine that I have mixed for you.'" And only in the Catholic Church do you find this express condition as expressly fulfilled.

Now I ask you if knowledge of the truth—not opinion, not research, but knowledge—if knowledge of the truth—one, undivided, unchanging and certain—if that be the necessary condition for salvation ; if, on the other hand, we do n't find that truth, thus united and thus represented, except in the Catholic Church—is n't it perfectly true and necessary to say that outside of the Catholic Church there is no salvation ?

IF, ON THE OTHER HAND,

then, another condition be Holy Communion—taking Him as food—if it be expressly laid down by Him as necessary for salvation, and you do n't find Him outside the Catholic Church, then I ask you, is it too much to say that outside the Catholic Church there is no salvation ? But I may be asked this question, "Is every man not a Catholic to be damned ?" Oh, my friends, I did not come upon this altar to condemn any man. I followed my Divine Lord and Master's explaining words : "I am not come," He says, "to judge the world, but that the world may be saved by Me." I am not come here to condemn any man. The Church that commissions me to speak, and honors me with the supreme honor of preaching her word, tells me, at the same time, "Judge not, that you may not be judged." "Judgment is mine, saith the Lord." I have, from time to time, in lecturing, said hard things about Henry the Eighth, and even attacked Oliver Cromwell and others. Intensified in my feelings, as I have been in speaking of them, it may have been I stated that surely, surely they were lost. Well, no matter how strong my suspicions or my fears may be ; no matter how I may be, in my own mind, influenced by a thousand historic prejudices—influenced, perhaps, by that very Celtic blood, the living Celtic blood that flows in my veins—under these influences, no matter how hard I may have spoken, here upon this altar, and within these consecrated walls, I assert that the Catholic Church condemns no man ; the individual she leaves to God and to His judgment. She only proclaims the truth, that her message is to all men, to every man, in every clime ; and that her message is a message of salvation to all men ; and the man who will not listen to her, who will harden his heart, and steel his mind against her—that man is in peril of his eternal salvation ; he is out of the way of salvation. How many there are, my friends, whom the Church's message has never reached ? How many there are who have never heard the name of Jesus Christ.

CAN THEY BE DAMNED

because they believe not ? God forbid that I should assert it ; for they are in what is called "invincible ignorance ;" that is to say, they are in ignorance for which they are not accountable. For if a man never heard of a law, never heard of the existence of a law ; if a man never was in a place where he could have heard of the existence of that law, and if that man were to violate the law, surely he could not be held accountable when he says he knew nothing about the law, nor of the existence of the law. His circumstances were such that he really could not know of the existence of such a law ; and if he violated it, it was because he didn't know it. Surely God—the Church of God—will not hold such a man guilty. But those who hear the voice of the Catholic Church, and who harden their hearts and their minds, and who cling to their own prejudiced and jaundiced views ; who refuse the evidence of strong conviction put before them ; who say : "No ; I never will make my submission to these priests," because the Devil always suggests some slighting word or other ; and he calls the Church some dozen names : he calls it "Priest-craft," or "Romanism," or he calls it "Popery," and so on ; because he knows there is a good deal in a name ; and so hardens their hearts. Are they in "invincible ignorance ?" My friends, again I say, I will condemn no man ; but I do say, that such a man is not in "invincible ignorance." I say such a man is bound to pray ; such a man is bound to beseech God to enlighten, to illumine him ; he is bound to prepare his heart by saying to God—"If, then, oh Christ, this be the church, enlighten me ; I wish to learn of Thee if this be the church of which you spoke, when you said, "He that will not hear the voice of the church, let him be to thee as a heathen and a publican !'" And if this Church, which preaches in Thy name, be the only church that proposes to teach me by infallible authority, enough, then ; open my eyes that I may see her."

My friends, we know there are many men doubting, fearing, thinking, and almost convinced of the real presence of Jesus Christ in the Blessed Eucharist, who would like to become Catholics, and do not ; and why ? Because they do not pray. The Apostles were out upon the angry waters of Genezareth's Lake, and while they were tossed to and fro, they beheld, in the distance, a strange

halo of a misty light gradually coming toward them, becoming brighter as it approached ; until, suddenly, they saw the outlines of a man, and in the very heart of that bright light they beheld the countenance of their divine Lord. And one said, "It is the Master." Then said St. Peter, "Lord, if it be Thou, command me to come to Thee." And Jesus said to him, "It is I, come. And it is well for thee."

THOSE WHO ARE OUTSIDE THE CATHOLIC CHURCH, doubting, speculating, inquiring, searching, and fearing—it is their duty when, under the species of a piece of white sacramental bread, held up in the trembling hands of the priest, that Catholic brethren see their Redeemer, and bow in devotion, it is their duty to say, "Lord, if it be Thou, command me to come to Thee." And hence, although the word may sound hard, bigoted and severe, yet the Catholic Church, I say again, condemns no man ; leaves the individual to God ; but declares that he who is without her pale, and yet has not the plea of "invincible ignorance," is without the way of salvation. And this she says, because she must say it. It follows from this, that the Church condemns no creature at all. We, Catholics, say this ; the Church does not want to condemn ; the Church would rather bless than curse. But, my friends, we can not say any thing else. How can she say any thing else ? If it be the word of God, or the message of God, the Church would cease to be the messenger of God, unless she delivered the message. Therefore it is that she is obliged to bear the stigmas of bigotry and heartlessness in this age of ours, of false liberality and latitudinarianism in religion—in this age of ours, which seems to think, kindly and gently, that every man will be saved—that it is all the same what you believe, if you only have a general, misty outline of the great truths of Christianity, even holding them with an uncertain grasp ; that all men will be saved ; that there is no devil, no hell, no future punishment, no justice among the attributes of an all-perfect God ! It is the fashion of the day thus to speak. The Church of God is obliged to stand before them, to bear the reproaches and stigmas set upon her, of bigotry and persecution, and narrow-mindedness. She can not help it, because it is the message that her divine Lord and God put upon her lips, to preach to men and nations.

OH, THAT ALL NATIONS

would hear her voice ! Oh, that all her own children would open their hearts to her sanctifying, and sacramental influence ! Then, indeed, would the reign of religious peace beam upon the earth. Then, indeed, would many noble minds be set free from harrassing and incessant inquiry and doubt in matters of religion, to pursue, with a wider scope, and more intuitive perception, all the researches of every highest form of science upon this earth. Then, indeed, might nations, once more united, disband their armies, and proclaim that justice, not might or power alone, should, for the future, be the arbiter of their destinies. Then, indeed, would the Sacramental God walk abroad upon the earth, and His presence be hailed and be adored by clergy and by people. Then would Mary, His Mother, be looked upon as the very type of all that is purest in the maiden, and most tender in the mother. Then, indeed, would the glory of a comparatively few to-day be given to all ; and all that I have been saying of the heroism, and the strength, and the intellect, and the faith of my own race, and my own people, would be the common eulogy of all mankind. Shall that day dawn ? Oh ! Thou, who didst descend upon this earth, that was first beheld, in the arms of Thy Virgin Mother, by the Magi from the East ; oh ! Saviour ! Lord ! we treated Thee badly ; we nailed Thee to the cross. For this have we wept our tears. Arise ! oh, Sun of Heaven ! arise in all Thy undivided light ! Arise in Thy pure and Heavenly glory, and let Thy rising go forth unto the illumination of the Gentiles, and of all men, that all may walk in Thy light—that all, O Jesus Christ, may exult in the brightness of thy divine glory.

VARIOUS NOTES.

THE EMPRESS EUGENIE.—The Empress Eugenie is known to be possessed of more than ordinary power of perception and judgment. What part her counsels have taken in the chequered history of the great statesman and ruler, who commenced and ended his career in exile, under whose rule France experienced her greatest prosperity and most humiliating adversity, may never be known, but it is well understood that her advice had no insignificant part in directing the destinies of the late Empire. Even now, exiled and alone, her affection is with the people that so ruthlessly cast her off, and her mind is keenly alive to the interest of the nation over which, with a mother's sanguine expectations, she trusts her son at some future time shall rule. M. de Cassagnac states that during his recent visit to Chiselhurst the Empress expressed strong disapprobation of the course being taken by the French people to induce the Alsations and Lorrainers to elect for French nationality. "The intention," said she, "is praiseworthy, but the result will be

disastrous. Every French family that emigrates, is replaced by a German family ; the provinces will become entirely German, then how will you get them back ? Will the trees or the rocks vote for us ? Those who remain should be consoled, and told that they have a painful but patriotic duty to perform—that of maintaining French traditions and love for France—so that when the mother country shall recall her two fair daughters, Alsace and Lorraine ; they may not reply, with an astonished air, "But we do not know you." There is sound sense expressed in this consideration, and it is on the adoption of a course contrary to that advised by the Empress that large German expectations are based.

THE ORDER OF THE SACRED HEART.—This is an organization numbering thousands of women as its members. It has convents scattered all over the civilized world. It is a pure democracy managed solely by women. Women alone have control of its resources, and women alone make and execute its laws and carry out its discipline. Its head is a woman, selected for her tested intelligence, piety and integrity, and elected to the office of *Mère Generale*, or General Mother, for life. At her death an election can be held. Madame Goetz is the present *Mère Generale*. She resides in Paris. She has her regular council and cabinet officers. These cabinet officers are the foreign secretaries of the various provinces connected with the *Generalate*, or Mother House. In this division of their jurisdiction into provinces they follow the rule and general organization of the Jesuits. Indeed, the ladies of the Sacred Heart take the same position among the organizations for women in the Catholic Church that the Society of Jesus does among those for men. They are both devoted to the education of youth. Both make their devotions to the Sacred Heart of Jesus. Both draw their members from the most cultivated and intellectual classes in America, and from the ranks of aristocracy and royalty in Europe. As in all other Roman Catholic orders, the members of the community take vows of absolute and perpetual poverty, celibacy, and obedience.—*N. Y. Sun.*

THE Queen of Sheba's palace is the latest archaeological discovery announced. M. Mauch, the African traveler, who some years ago discovered what he believed were the ruins of ancient Oplin, but the accuracy of whose supposition was called in question at the time, now writes with the greatest confidence that he has finally found the real "Oplin," in lat. 20 deg. S., lon. 29 deg. E. The ruins consist of two masses of edifices, and among them is to be remarked one which is an imitation of the Temple of Solomon ; the walls being built of wrought granite, and the ceiling showing fragments of beams of cedar. A circular edifice, supposed to be the Queen's palace, is still called by the natives the House of the Great Princess. This discovery, if authenticated, must be accepted as another link of evidence unearthed in confirmation of the Scriptures, to which many more will doubtless be added by the parties now exploring in and around Jerusalem and beyond the Jordan.

FREQUENTLY, in unguarded moments, teachers of Protestantism admit that Protestant faith is not strong enough to stand the test of martyrdom ; in other words, that it is not a divine belief, but a mere bundle of human opinions. It has not the strength to win a victory over the world, the victory of death. The Anglican Bishop of Manchester is the last who published this humiliating confession. In a late sermon, he said that "the Protestants of to-day needed a courage which they did not possess—a courage to stand up for the faith he had learnt, not from priests or Popes, but from the Bible. No Protestant now would face the faggot or the sword for his faith ; not one of them would have his fourth finger cut off, if by doing so he might escape renunciation of his Christian faith." Their is only the severity of truth in this judgment. But how well it depicts the weakness of this human religion. Out of its own mouth its condemnation proceeds. Protestantism can rear no martyrs because Protestant *faith* is a moral impossibility. The Church that gives the liberty of doubting what it teaches, destroys, by that liberty, the essence of faith. Faith and doubt are necessarily incompatible. As Protestants, then, possess no faith, they would be foolish to sacrifice any thing for a mere form of words, that symbolize only a figment of the imagination. It is unreasonable to expect men to renounce the enjoyment of both this world and the next by the rather unpleasant process of martyrdom. We hardly believe the well-salaried Bishop of Manchester would undergo the sweet affliction which he considers his fellow-religionists incapable of bearing.

ITALIAN EMIGRATION.—There is one sign of the grinding oppression to which the Italian people have been subjected, since the so-called unification of Italy, which the "liberal" journals of the world can not hide—the rising tide of Italian emigration. Enormous robberies of church property, wide-spread confiscation of churches, monasteries, convents, schools and the precious vessels of the sanctuary, have failed to satisfy the army of plunderers that the invasion of Rome created. A

treasury that is filled only to be drained, again and again, by those "who know that their time is short," has cried every year for an increase of taxation. The poor of Italy are now like the poor of Ireland, in the earlier part of this century. Starvation and death are staring them in the face. Content with very little, even that little is snatched from them by the inexorable tax-gatherer of a rapacious government. They know that in other lands they can at least earn cattle-food, which they can not now purchase in their own, and they can procure raiment that will lift them above the lowest grade of beggary. So, in endless stream, the Italian peasantry, never before inclined to emigration, are leaving the shores of their native land in tens of thousands. So fierce is the power of want that is driving them from their homes that they are making little choice between the countries that will receive them. The hatred of the Italian for the Austrian is traditional. But in the hour of need, deep national prejudices are forgotten. In Austria he seeks food and shelter, as in other countries. It is the honest bone and muscle of the country, not the infidel vagrants and the worthless of the sea-port towns, as formerly, that are now bidding adieu to the land which "liberalism" has cursed and impoverished. Over one hundred thousand of these exiles have settled in Hungary. Southern Austria is receiving the hardy, robust tillers of the soil from Northern Italy. As many more have crossed the Atlantic to find that the thieves, whom they thought they had left behind, pursued them across the ocean. The Italian hegira has only commenced; it will end only when the land of Italy is cleansed of the iniquity which has seated itself in God's holy place. It is remarkable that none of these emigrants turn their faces toward Prussia! It is the ally of modern Italy; that is a sufficient warning to avoid it.—*Cincinnati Telegraph.*

THE SEVEN WONDERS.—The seven wonders of the world are among the traditions of childhood, and yet it is a remarkable fact that ninety-nine persons out of one hundred, who might be asked the question, could not name them. They are the Pyramids—the mystery of the past—the enigma of the present—and the enduring for the future ages of this world. The temple, the walls and the hanging gardens of Babylon, the most celebrated city in Assyria, and the residence of the kings of that country after the destruction of Nineveh. The Chryselphantine statue of Jupiter Olympius, the most renowned work of Phidias, the illustrious artist of Greece. The statue was formed of gold, and was sitting on a throne almost touching the summits of the temple, which was seventy feet high. The Temple of Diana, at Ephesus, which was 220 years in building, and which was 425 feet in length and 220 feet in breadth, and supported by 127 marble columns of the Ionic order, sixty feet high. The Mausoleum, at Halicarnassus, erected in the memory of Mausolus, the King of Cairia, by his wife, Artemesia, B. C. 353. The Pharos, at Alexandria, a lighthouse erected by Ptolemy Soter, at the entrance of the harbor of Alexandria. It was 450 feet high, and could be seen at the distance of one hundred miles, and upon which was inscribed, "King Ptolemy, to the gods, the saviours, for the benefit of sailors." Lastly, the Colossus, at Rhodes, a brazen image of Apollo, 105 Grecian feet in height, and which was to be located at the entrance of one of the harbors of the city of Rhodes.

ADDRESS OF ARCHBISHOP OF WESTMINSTER.

WE hope none of our readers will pass without reading the following remarks of His Grace, the Archbishop of Westminster, delivered on the occasion of the inauguration of the Catholic Association, at Sheffield, on the 21st of January last. It very concisely marks the line which separates religious and political duty and their connection. We also append the remarks of the Duke of Norfolk on the occasion:

DIOCESE OF BEVERLEY—SHEFFIELD CATHOLIC ASSOCIATION.

On Tuesday evening the inaugural meeting in connection with the Sheffield Catholic Association was held in the Fitzalan Room, in that town, the hall being quite filled. His Grace the Archbishop of Westminster presided, and among those present were his Grace the Duke of Norfolk; Father Nugent, Liverpool; Very Rev. Canon Brown, Leeds; Very Rev. Canon Walshaw, Very Rev. Canon Cooke, Barnsley; Very Rev. Canon Frith, Stockport; Rev. E. Goldie, Leeds; Rev. T. Van Cauwenbergh, D.D.; Rev. Father Hickey, C.M.; Rev. Father Fitzgerald, C.M.; Rev. Father Myers, C.M.; Rev. Father Cahill, C.M.; Rev. Father Stein, C.M.; Rev. H. Duke, Rev. H. Guertz, Rev. O. J. Locke, Rev. J. Hurst; Messrs. M. J. Ellison, J. E. Cutler, F. Sutton, Revil Grange; B. J. Young, Richmond; M. E. Hadfield, Whelan, Robson, Leonard, B. Nicholson, G. C. Thompson, A. Thompson, Lepp, Barnascone, C. Clement; Dr. O'Keefe, Dr. Hunt; Booth, Hogan, C. Hadfield, Kilcoyne, Simmons, J. B. Brown, M'Donald, Callaghan, A. J. Ward.

Mr. Ellison opened the proceedings by introducing His Grace the Archbishop to the meeting, and expressed the great regret of the Committee that their old and beloved diocesan, the Bishop of Beverley, was prevented being present, by a severe cold, which confined him to his house.

The Archbishop said he had no difficulty in finding topics on which to speak. The difficulty was rather, among topics so

numerous, to know which to select. Sometimes, however, events determined choice. About an hour ago he received, through the kindness of one of his friends, a copy of a Sheffield newspaper, and in an article in that paper they were told that it was impossible for Catholics to be good Englishmen, (laughter) that Ultramontanism was inconsistent with progress, and that the Catholics of the present day were standing aloof in an unpatriotic manner from the political interests of the country. (Laughter.) He could conceive that the formation of a Catholic Association, which must be limited, which must be isolated, and which must separate itself from the general action of the country, might be exposed to that charge. Let him explain why he thought that charge not only unfounded but unjust. Why should they form a Catholic Association? Were they not already associated with the whole body of the English people? What further need was there of association? He might answer that the Church of England had its association; that every non-conformist union had its special association, and he did not see why Catholics should not have theirs. (Hear, hear.) But that was not his answer. He acknowledged that there was something deeper—that an association of the Church of England or a Nonconformist association did not carry with it that marked and emphatic distinction from the ordinary interests of the English people, in matters which lay beyond politics, which a Catholic Association necessarily implied. He would justify that distinction in a Catholic Association in this way: In the beginning, the Catholic or Christian Church, for the words were convertible, was isolated from the world. It was a society governed altogether by its own special laws, having contact indeed with the world around, but holding itself aloof and unspotted by the greatest and most vigilant care. In those days the whole of society were Christians, having one faith, one worship, one supreme authority, one law, and one education, based on faith. Society had a law which regulated domestic life, and laws which regulated public life, legislation, and also the action of justice and the public tribunals of Christendom. When such was the condition of things, Christians or Catholics had no need to form any separate associations of their own. It had been well said that in those ages, which he would say dated from the fourth to the sixteenth century, the civil and political society of the world was Christian or Catholic, and every Catholic could therefore be not only wholly and with all his heart subject to the authority of the Church, but could also feel complete sympathy with the public laws of the country in which he lived. But about 300 years ago the civil powers of the North of Germany, of this and of other countries, formally separated themselves from the unity of the Faith and of the Church. They rejected and cast out the greater part of the Christian education which had held the Catholic world together; and in the last century even the old Catholic countries of Europe, following in the same path, perfected and accomplished that which Luther began. They separated civil society and civil government from the unity of the Faith and the Church, until at last they had enunciated and carried into effect that greatest of impositions—a free Church in a free State. (Applause.) Now, he would ask how could Catholics, who believed that the faith was one, mix themselves up in a system which declared that all forms of doctrine were equally admissible? How can Catholics, who believe that one faith carries with it by necessity unity of worship, regard with sympathy a state of things in which all forms of worship are put upon the same level? How can Catholics, who believe that marriage is a sacrament ordained of God, and consecrated by Jesus Christ, believe that society can be on a sound foundation which reduces marriage to a civil contract, and rejects its sacramental character? (Cheers.) How can Catholics, who believe that there should be no education which is not based on the revelation of God, be in sympathy with a state of things in which secular instruction is to be separated from religion, and the whole rising generation of a people are to be brought up in the knowledge of secular things, but religion is to be excluded from the schools? He therefore accepted the accusation that had been made. Catholics were obliged to isolate themselves. They were entirely compelled to withdraw within their own limits. In the unity of faith, the unity of worship, the Christian character of their education, and in the sacredness of those laws on which society was founded, they were obliged to isolate themselves; but who was in fault? Who made the change? The whole world was united three hundred years back. Was it the Catholics who innovated? They were not the innovators. They had been forced into the position in which they now stood, and therefore there was nothing unpatriotic in their continuing faithful to those traditional principles which had created the Christian world. They were answerable for the separation who had departed from those principles. (Hear, hear.) Now, if he were to stop there he should lay himself open, and what was more, he would expose his hearers to a much more terrible accusation than that which he had referred to; and he would therefore sum up what he had said thus: That whatever the limit of the circle of their faith, Catholics could compromise nothing, (applause) that within that which he would call the gold of the target, they could admit of nothing but the most pure and unalloyed fidelity to the rule of faith, to the Church on earth, and to the heavenly Church. But outside of that circle, in all the other rings which related either to the social welfare, to the political well-being, or to the peace and stability of the country and the empire, there were no men on the face of England who were more loyal than the Catholics—(applause)—none who were more patriotic. ("Hear," and applause.) They had, indeed, a country which was in Heaven, and of which they were citizens, and in that allegiance they must admit of no compromise whatever. But there were no men in England who were more patriotic in all those things which were outside of the revelation of God. He would go further, and say that there were no men who were more ready to labor for the well-being, the political peace and progress, the social order, and industry, commerce, and education of the country than were the Catholics. (Applause.) He could conceive no subject on which Catholics were unpatriotic, or in which they could be in collision with the laws of the British Empire, so long as those laws were not in collision with the laws of God. (Applause.) Lord Dedbigh, some years ago, gave utterance to an expression which had been since changed into a proverb or axiom, "I am a Catholic first, and

an Englishman afterward." (Applause.) That was supposed to have a very unpatriotic sound. Let him translate it, and ask any Englishman to say those words after him. "I am an Englishman first, and a Christian afterward." (Applause.) If the Englishman would not say that, would he not say, "I am a Christian first, and an Englishman afterward?" If he said he was a Christian first, he (the Archbishop) would say, "So am I a Catholic first, because to me Catholicity and Christianity are the same thing." They were both, therefore, enunciating the same thing, only to the Protestant Englishman's ear the word "Catholic" had another sense. It was a portentous thing for any man to say that he was any thing before an Englishman. There was something to make the blood of an Englishman run cold in being told that any thing had priority of John Bull. (Laughter.) He hoped the Catholics would always have two characters—one in their aspect toward God and their faith, perfectly immutable as it always had been; and the other in their aspect to their Sovereign and their fellow-countrymen, the truest and the most faithful, whether of Englishmen, Scotchmen, or Irishmen, that could be found within the British Empire. Mr. Ellison had said that the Catholics of Sheffield, who were scattered, had need of mutual support and of means of conferring with one another. He must say that the literature which was about them on every side, the newspapers which they read every day, were full of all kinds of principles which are adverse to those most vital to Catholics. It was therefore important that Catholics should confer with one another and support one another. Especially, the younger men who are entering into life, and who have not had the experience of their fathers, should have the opportunity of meeting together and trying out these things, testing them, weighing them, appreciating them, knowing their sense and their nonsense. And therefore a Catholic association is intended especially for this, first of all for mental culture and reflection. The best part of a man's education begins when he has left school. The education of a boy is only preliminary; the education of a boy is given him by masters and tutors, and some times they are paid for it—(laughter)—but the education of a man is mainly acquired after he has left school. (Hear, hear.) They wanted a thorough formation of the Catholic mind and judgment on those things which came in contact with Catholic culture, but which were of the world. Those included the whole subject of politics, because if there was any thing that would separate Catholics from some of their fellow-countrymen it was the belief, on the part of the latter, that religion and politics could be separated. Catholics did not believe that. They believe that politics were a part of morals, that politics were the morals of society, as the Ten Commandments were the law of morals for the individual. Every good Christian was governed by the laws of God, and so was society, which was made up of individuals. The political action of society was to be governed by the laws of God, just as much as the private acts of men. Therefore, to attempt to separate politics and religion was an illusion, for morals were a part of religion, and politics were a part of morals. He hoped that one act of the Catholic association would be to register—(hear, hear,)—that was, that every Catholic in Sheffield who was qualified to vote should take care to have his name entered on the register, so that when the next election came he might be able to record his vote. There were three kinds of elections: first there was the election of boards of guardians, not a very exalted but a very important election, for the whole treatment of the poor, especially of the poor children, depended on the quality of the guardians who sat at the boards. Thousands of Catholic children in London and in other parts of the country were placed in Protestant schools because their parents were poor; and all that the Catholics had hitherto been able to do had not yet succeeded in obtaining for them an education in their own religion.

Then there were the school boards. The whole question of education depended on the action of the school boards, because, as Mr. Foster himself acknowledged, the object of the creation of school boards was to give a serious blow to the denominational schools; and it would be found that as their operations extended, the denominational schools would be starved. It would require an effort on the part of those who supported them beyond any thing they yet knew to keep those denominational schools in existence. He believed that the only fair educational system for England, at present, was, that the public money should be granted proportionately to the efforts of those who were founding and maintaining schools in as far as the secular part of that education was concerned. He would give money grants to the Church of England, to the Nonconformists, to the Hebrews, even to those who were working to found secular schools, but under one condition—that there be secured the most absolute freedom of religious instruction—that those who founded and maintained those schools should have the perfect and the entire control over the religious instruction in them, and that no one else should interfere in that part of education. The more inspectors were seen to examine into the secular education of his schools, the more thankful he was; but into the religious part of the education, no man could set his foot in a school except those that he (Dr. Manning) authorized. If the simple principle applied to the reformatories and industrial schools had been applied to ordinary schools, there would have been no contention about the 25 clause. There was a third kind of election, and that was the election for members of Parliament. He did not think that the influence of the Catholic body, either in England or Ireland, was what it ought to be. In Ireland, where four-fifths of the population were Catholic, out of 103 members only thirty-five were Catholic; and in England and Scotland, where there must be very nearly two millions of Catholics, there was not one single Catholic member of the House of Commons. Now, if the Catholics of Great Britain, and he must also say of Ireland, were conscious of their vote and recorded it as they ought, some amendment would take place in that respect. If the Catholics of this country were really represented as they ought to be in the legislature, he thought we should hear less about Catholicism being opposed to progress and of the unpatriotic character of Catholics.

His Grace the Duke of Norfolk then addressed the meeting, and said, in the course of it, that he hoped the Association inaugurated that evening would not only be the means of elevating the minds of its members, but would also aid in furthering the

religion which was so dear to them all. One great end the Association should always keep in view. He meant the combining together with the view of resenting the great injustice which was dealt at the Holy Church two or three years ago. That great insult and outrage to God called for a general rising of the Catholic world, and thus Associations had been formed in America and other countries for the purpose of giving force to the indignation felt at such a blow. At the present time, not a single Government supported the Pope, and Catholics generally almost felt at a loss what to do to help His Holiness. Such a state of things was doubtless very discouraging and disheartening. But there were various ways in which they could render assistance. The forming of such associations as the one they were inaugurating that night was one way, and they must lose no time in establishing a unity of action amongst themselves, for favorable opportunities might be in the meanwhile passing away. It was therefore of very great importance that bodies of such a character should be established amongst them without any delay. His Grace went on to say that the lessons given in the address just delivered were of the highest importance, and required their careful attention. As regards the question of registration, it was most desirable in a great country like this that every interest and class should be represented, and he had no doubt, if a proper register of Catholic voters was kept, a different state of things than that which existed at present would be the result. The only fear was that things might be pushed too far, for politics were rather a delicate matter to manage. And they must not forget, as members of the association, the good they can do in upholding their Faith—dearer to them than aught else—and imparting its principles to others around them as the opportunity afforded. He would not enter further into several other matters which at that time agitated the Catholic world, and which they should be prepared to meet. Attacks were made on their convents, and one thing or another, and it was only by the formation of organizations, and combining themselves so as to act unitedly, that they could resist such onslaughts with effect. The more unity which existed amongst them, the stronger they would be, and the greater unanimity they could secure the better. After some further remarks, his Grace resumed his seat amidst great cheering.

Father Nugent, of Liverpool, next addressed the meeting, maintaining, in an excellent speech, that the Sheffield Association would prove of immense benefit to the Catholics of the town, and assured them that the more they were known, the more they would be respected.

On the motion of Mr. Ellison, seconded by Mr. Charles Hadfield, a cordial vote of thanks was passed to his Grace the Archbishop of Westminster.

His Grace, in responding, said: I thank you heartily for your kindness in expressing thanks, which I certainly do not deserve. It has been much happiness to me to be with you to-night, and I hope I shall be with you again. And while thanking his Grace the Duke of Norfolk for the use of the Fitzalan room, I hope the next gathering will take place in the Cutler's hall. I am glad that my friend Father Nugent thought I made the eyes of certain of those who heard me shine brighter, and if I can ever say anything which testifies my love and my admiration for the fidelity of the Irish Catholic people who compose my great flock in London, it is always a joy to me. I beg to thank you again, and I hope you will meet together much more numerously next year.

Mr. Francis Sutton, seconded by Mr. John B. Brown, next proposed vote of thanks to his Grace the Duke of Norfolk.

His Grace the Duke, in replying, begged to thank the meeting sincerely for the kind way they had expressed themselves on his behalf. He trusted that the Catholics of Sheffield would look upon him as a fellow-worker with them—and he also hoped that they would exercise what power they had in promoting a knowledge of the Catholic Faith. He thought in doing so, they could not give a better answer to those who said that a Catholic could not be an Englishman. The people who said such things did not know any better.

CATHOLIC SCHOOLS AND UNIVERSITIES IN THE "DARK" AGES.

PASS we now to the Universities of the "dark" ages, which sprang up in the twelfth century, and which were so numerous and flourishing in that and the following ages as to excite our admiration and astonishment, even at this day of boasted enlightenment. The schools and colleges erected in the larger cities gradually swelled into Universities, which had special charters of privileges from Popes and Princes. These soon became foci of learning, which radiated the light of literature through every country of Europe. Their great number, and the vast multitudes of youths from every part of Europe, who flocked to them, prove, most conclusively, how great was then the thirst for learning. Italy pioneered the way. The Universities of Rome and Bologna became famous. Padua, Naples, Pavia and Perugia also had their Universities. After the discovery of the Pandects of Justinian, by Amalites, in the eleventh century, the study of the Civil Law was revived in Italy. The Universities of Bologna became, under Werner, the great law-school of christendom. Thousands of students, from the remotest parts of Europe, crowded its halls. Besides Italian youth, there were at this University no less than ten thousand foreign students at a time. Padua, the *Alma Mater* of Christopher Columbus and of Amerigo Vespucci, had at one time no less than eighteen thousand students.¹ The other Italian Universities were also in a flourishing condition.

The other countries of Europe had also their Universities, which rivaled those of Italy. England had her Oxford and her Cambridge. The flourishing schools,

founded in these two cities in the ninth and tenth centuries, grew to be Universities toward the close of the twelfth century. The reign of Henry II was the Augustan age of English mediæval literature. Anthony Wood, the Protestant historian of the Oxford University, informs us that, during Henry's reign, it counted thirty thousand students.²

Spain was not behind the other Catholic States of Europe. She improved on the scientific discoveries of the Arabs, who, during their long rule over her most beautiful provinces, had established many flourishing schools, and made many improvements in medicine and mathematics. To them all Europe was much indebted for the impulse which their example and successful industry gave to those studies. The literary boon which they bestowed on Europe was not, however, without its poison. They paid at least as much attention to the study of alchemy, of necromancy and of astrology, as to that of the useful sciences. They wasted as much time and labor on the discovery of the philosopher's stone as they spent in the sciences of arithmetic, medicine and astronomy. To their influence, we have no doubt, Europe was mainly indebted for the importance attached to these foolish studies by many of her Christian *literati*.³ Besides the greater Universities of Salamanca, Valladolid and Alcalá, Spain could boast of twenty-four others of less celebrity. In addition to the Universities already enumerated, there were various schools of medicine in Spain, at Salerno in the South of Italy, and at Montpellier and Paris, in France. These also exercised a powerful influence on European literature and civilization.

The influence of the Universities of the middle ages was not confined to the mere imparting of learning. They kept up a constant intercourse in society, at a time when the masses had far less communication than at present. They excited the emulation of noble youths, and opened to them a path to eminence and glory, far more lofty than the battle-field, which erewhile was almost their only incentive to exertion. They thus exercised a humanizing influence on the manners of an age essentially warlike. There was room, too, for the exercise of chivalry in the intellectual tilting-matches of the schools, no less than in the more exciting and less refined tournament, where mailed knights broke their spears against each other, in pursuit of glory. Post-offices arose from the necessity of regular communication, which the Universities with their vast numbers of foreign students, created. The youths who had studied law at Bologna, Paris and Oxford, on returning to their countries, excited in the minds of their countrymen an ardor for such studies. Besides, with their increased knowledge, they contributed greatly to improve the jurisprudence of their respective States. Thus civilization received a powerful impulse from the Universities. The streamlets which issued from these fountain-heads of literature irrigated and fertilized all Europe. They are reservoirs,

Whence many rivulets have since been turned,
O'er the garden Catholic to lead
Their living waters and have fed its plants.³

In a late number of an able Catholic magazine, published monthly in Paris, we find a most interesting review of a work on the University of Paris, just published, by Mons. J. Danielo.⁴ This distinguished author has written many excellent works manifesting deep research into the history of the middle ages. Not the least interesting of these publications is his late "History of Queen Blanche," the sainted mother of St. Louis IX. From the review just mentioned, we select the following details connected with our present subject.

"We can form no idea at the present day," says M. Danielo, "of the importance and of the members of the University of France toward the close of the twelfth century. Rendered illustrious by Peter Lombard, St. Anselm, William de Champeaux, and Abeillard, it had already become the light and the *rendezvous* of the learned, and of students from all Europe. The Holy See loved and protected it as a cherished daughter—as its faithful shield and champion. It was the glory of the western world and of France, and no institution in all christendom was its equal. Athens and Alexandria, according to the testimony of contemporary writers, never had schools so numerous, or so brilliant. In fact, the number of University students often exceeded twenty-five thousand! * * * The Kings of France were as zealous to foster its growth as were those of neighboring States to diminish its patronage. These employed every kind of intrigue to dissolve this great and illustrious body,

and to cause the remnant of its students to pursue their education within their own territory. For this purpose they instituted Universities at great expense; they endowed them with lands and privileges; they offered all kinds of inducements to students. But their efforts proved abortive. In spite of the prohibition of the Emperor Frederick, students continued to flock to the University of Paris, from Germany, as well as from England and Italy."

"We should remark," he continues, "that this University, besides the advantages of its location, was very accessible, and very hospitable; the students soon became *naturalized* in Paris, and after having completed their studies, it was easy for the most talented to obtain professorships, and we accordingly find more than one professor from Germany, Italy, and especially England, filling, and shining in the various chairs. Add to this, that all the celebrated men—nearly all the Popes, Bishops and Abbots of that period—were *élèves* and admirers of the University of Paris: many of them had been among its professors, and respectfully called it their mother."

We have no doubt that the above account is substantially correct, though we are disposed to think that the ardent partiality of the Frenchman has, in one or two instances, betrayed him into no little exaggeration. Though the French University was highly distinguished in the middle ages, yet it had many rivals, which equaled, if they did not surpass it, both in the number of their students and in the learning and fame of their professors. Not to speak of others, those of Bologna in Italy, and of Oxford in England, could boast equal antiquity and celebrity. The former had the merit of reviving the study of the Civil Law under the great Werner; and as a law school, both for the civil and the canon law, it long continued unrivaled. The latter, under Henry II of England, whose reign commenced about the middle of the twelfth century (1154) reckoned thirty thousand youths among its students—a number which that of Paris seldom or never surpassed. The statement that "nearly all the celebrated men" of that epoch were students of the Paris University, must also, we have no doubt, be received with many grains of allowance. "The glory of the western world and of France" has laurels enough already, without snatching at those which decorated the brows of her fair sisters in Italy, Spain, and England.

With twenty-five or thirty thousand young men, from all nations, within its walls, it was natural to expect that Paris, during the middle ages should become occasionally the theater of riot, growing out of contentions between the students and the citizens. If we are to credit contemporary history, the former often equalled the latter in number. M. Danielo gives us, from Roger de Hoveden, an English historian of the time, a thrillingly interesting account of one of those outbreaks, which resulted in the famous Charter of Rights granted to the University by Philip Auguste, in 1200. It seems that the German students of that day liked their social glass almost as much as their successors in the German Universities do at the present time. One of them, the son of a nobleman, sent his servant to a tavern to purchase wine. The servant, it appears, misbehaved, and was chastised by the tavern-keeper, and, in the encounter, the flask of wine was broken. The German students felt aggrieved, both in their honor and in their *stomachs*. They assembled in great numbers, repaired to the tavern, forced its doors, and severely chastised the *maitre d'hôte*, leaving him half dead. The citizens of Paris, indignant at this severe retaliation of the students, assembled, and, led on by Thomas the Prevost of the city, an armed mob assaulted the hotel of the German students. In the conflict which ensued, the young German nobleman and several of his comrades¹ were killed. The heads of the University repaid in a body to Philip Auguste, King of the French, and complained loudly of this violence. The King, at their instance, took signal vengeance on the Prevost and his accomplices; and to protect the students, as well as to prevent similar outrages in future, he granted to the University an ample charter of privileges, which, among other things, exempted it from the jurisdiction of the Prevost and of the civil courts, and made it amenable only to the ecclesiastical tribunals. Under this charter, the University continued to flourish for several centuries. Half a century later, however, its prosperity received a temporary check from Queen Blanche and St. Louis IX. The Pope, however, soon interfered, and, by his influence with the French court, succeeded in having all the privileges of the University restored.

¹ In all fifteen, says the preamble of the Charter, given us in full by M. Danielo.

THE SPECTROSCOPE.

LECTURE BY REV. JOSEPH M. NERI, S. J.

REV. FATHER NERI'S lecture, at the College Hall, on Jessie Street, on Wednesday evening last, on the Spectroscope, in its relations to terrestrial substances and the physical consistency of heavenly bodies, was well attended, and, from the encomiums pronounced by those present, we expect to see a larger attendance at the subsequent lectures. Professor Neri said he had been very much encouraged by the remarkable

¹ See Eustace's "Classical Tour" through Italy, 4 vols. 8 vo.

² Athenæ Oxonienses. The famed school of Athens never had so many scholars!

³ We can not subscribe to the opinion of Andres' (*Storia di ogni Lett. vol.*)

⁴ who enters into an elaborate course of reasoning to prove that Europe owed to the Arabs almost all her valuable discoveries in the middle ages. He was a Spaniard, and perhaps his partiality for his country inclined him to attach too much importance to Hispano-Arabic influence on the rise of Letters.

⁵ Daute. *Parad. xii.*

⁶ The work is entitled: "Etudes, Literaires, Philosophiques, et morales sur l'Université de Paris, et sur les Progrès de l'esprit humain au moyen âge;" or "Literary, Philosophical, and moral researches on the University of Paris, and on the progress of the human mind in the middle ages." The review alluded to is found in the last February number of the *Université Catholique*.

interest manifested in his former lecture at the same place. I came here this evening to lend my little assistance to speak, as far as possible, sound and useful knowledge, in accordance with the mission of the religious company to which I belong, and of the genius of the universal church, which never intended that the natural sciences should be monopolized by the infidel or the naturalist. (Applause.) I come with the full persuasion that the works of the one omnipotent God can not clash against each other, and can safely bear the closest investigation. I come with the deepest conviction that the better we study the works and laws of nature, the better we shall be able to admire and approach its Supreme Author and Ruler.

The subject announced for our present investigation is, perhaps, the most interesting that physical science can afford. It is the greatest and most brilliant discovery of our age. The Spectroscope is a new power, an admirable means of studying and analyzing terrestrial substances; far surpassing in delicacy and accuracy all other means at our command. By the Spectroscope, we can easily acquire an ultimate knowledge of the composition of terrestrial matter, such as could not otherwise well be attained; hence the strides which natural sciences are taking; geology, mineralogy, hydrology, and other branches derive innumerable advantages from spectroscopic analysis. Applied to philosophy, histology, and pathology, the Spectroscope has made very important investigations in blood, in color-blindness, in animal and vegetable coloring matter; it has cleared up medico-legal cases of blood-stains, and other subjects which not even the microscope could satisfactorily solve. The Professor showed where it had been of advantage in industrial pursuits, and the manufacture of steel, etc. But great as were its triumphs in terrestrial matters, it was as nothing compared to its triumphs in celestial matters.

Spurning the narrow limits of this terrestrial globe, the Spectroscope extends its conquests into the immense regions of space, examining the planets, the sun, the nebulae, the comets, meteors, and determining their physical constitutions with as much certainty as any scientific matter.

It determined the presence of atmosphere in the planets; resolved the material, or distant stars, whether they were approaching or receding from the earth, and their velocity. Spectrum analysis, as an established science, only dated from the year 1861—two eminent German oculists being entitled to the credit of its discovery; but the series of experiments and observations leading to that result had been in progress for nearly a century, and former oculists had nearly grasped the key.

The lecturer then described the principles of spectrum analysis as compared with the ordinary methods of chemical analysis. The former deals principally with the qualities of a compound, and not the quantities of its component parts—detecting the presence of a particular substance in the minutest quantity. A series of experiments were then given of analysis by chemical reactions, detecting the presence of various minerals by coloration and precipitation. Then followed experiments in analysis by heat, in which the Bunsen burner and the blow-pipe were employed, many of the exhibitions of colored fires being very beautiful. These methods, however, were all deficient under certain circumstances, and various combinations required great care and skill, and put the chemist to much labor in determining their precise characteristics. But the Spectroscope singled out the substances of a compound, to the minutest atom, with unerring certainty. All elementary substances were subject to its delicate perceptions, and their characteristic signs were now well defined and recorded. The electric spark, which is an important agent in spectrum analysis, was then introduced, by means of a powerful induction coil. Metallic substances were rendered incandescent by this means, and the electric current was passed through various gases with beautiful effect. The experiments generally were of a splendid character, and elicited great applause.

The pleasure of the evening's entertainment was enhanced by several musical interludes, given by Mlle Terboni, an accomplished pianist, who was loudly applauded on each occasion. The next lecture of the series, when the Spectroscope will be brought into requisition, will be given on the evening of March 5th.

CITY ITEMS.

REGULATIONS FOR LENT, IN 1873 FOR THE DIOCESE OF SAN FRANCISCO.—1. All the *week days* of Lent, from Ash Wednesday till Easter Sunday, are fast days of precept, on one meal, with the allowance of a moderate collation.

2. The precept of fasting implies also that of abstinence from the use of flesh meat. But, by dispensation, the use of flesh meat is allowed in this Diocese during Lent, except on the following days, to wit: the Wednesdays, and Fridays, the Ember-days, and the Thursday and Saturday of Holy Week; on which days there is no leave to use flesh meat, except by dispensation from the respective pastors, which they are hereby authorized to grant in cases of necessity, to be judged by them. All Saturdays are also days of abstinence, but not of obligation.

3. The promiscuous use of fish and flesh meat at the same meal is forbidden in Lent, even on Sundays.

4. Some prayers, at option, are recommended during Lent, particularly on those days in which flesh meat is used.

5. Lent being a penitential time, the pastors are requested to lay before the faithful the importance of Christian mortification, and also the grievous obligation of complying with their Easter duty, which may be fulfilled from the first Sunday of Lent; they will frequently and earnestly impress upon their respective flocks the necessity of attending, before all other things, to the salvation of their souls, and they will exhort them to the faithful discharge of their Christian duties, the only thing that can secure to us the everlasting happiness of Heaven. For this purpose they will hold religious exercises in their churches several times a week, according to what their prudence may deem expedient.

* JOSEPH S. ALEMANY,
Archbishop of San Francisco.

A NEW BISHOP.—The *Monitor* is informed that a meeting of the Archbishops and Bishops of the province of San Francisco was held in this city last week, for the purpose of nomi-

nating a Coadjutor to the venerable Bishop of Monterey and Los Angeles, and that the choice has fallen upon one of the Dominican Fathers.

The Washington Zouaves will give their second anniversary ball, at Pacific Hall, this evening.

A case of small-pox has been discovered in Hayes Valley and removed to the Pest House.

It is reported that Coroner Stillman contemplates removing his office to a more central location.

The Market Street Railway Company have fitted up a convenient transfer office at the junction of Hayes and Market streets.

A beet weighing thirty pounds is exhibited in one of the show-windows of the New York Bakery. It was raised in Napa County.

The first grand ball of the German Dragoons will be given at Old Turn Verein Hall, Bush Street, on Saturday evening, February 22d.

The steamer *Contra Costa* having been thoroughly overhauled and repaired, has been placed on the route between San Francisco and San Quentin.

The patent for the Ranch San Pablo, containing 17,938.59 acres, finally confirmed to Joaquin I. Castro, has been received at the United States Surveyor-general's office, in this city.

Dr. Bates, the health officer, has hired No. 124 Geary Street for an office, at a rental of \$75 per month. Both building and location are more convenient than his late quarters on Jackson Street.

Samuel McCullough, a member of the last Assembly, from this city, and an old builder, has received the appointment of Superintendent of Construction of the Branch Mint, *vice* W. P. C. Stebbins, deceased.

In the matter of the next Grand Jury, Judge Stanly, upon consultation with District Attorney Murphy, concluded that the next Grand Jury would have to be summoned from a new list, to be prepared by the Supervisors, and revoked his recent order for a venire of twenty-four jurors.

The clipper ships *Fleetwing*, *Young America*, *Lookout*, *Messenger* and *David Crockett* were all here together during the spring of 1855. For the first time, since that year, the same ships are again lying in this port.

The annual report of the Ladies' Conference of St. Vincent de Paul's Society, St. Patrick's parish, shows the total receipts for the year to have been \$1,595.60, and disbursements, \$1,551.60, leaving a balance of \$44 on hand. During the year 120 poor families were assisted.

It is reported that the *Coast Review*, an insurance journal, has received notice of an action for libel, from one Fitzgerald, with damages laid at \$100,000. The *Review* revived an old story which it deemed sufficient grounds for including plaintiff in its catalogue of insurance swindlers.

The meeting of the Father Mathew Society, at Irish-American Hall, Sunday evening, was largely attended. Mrs. Dr. A. L. Carr delivered a lecture on the topic of the day, "Our Boys." A highly pleasing musical and literary entertainment followed, in which numerous members of the society participated.

The ship *S. G. Reed*, which arrived Saturday night, reports having lost overboard two of her seamen, named F. Bergstrom and Jacob Frederichsen. The disaster occurred about three hundred and fifty miles north of Falkland Islands, in a heavy gale of wind that lasted four days, in which every thing movable was swept from the decks.

The House Carpenter's Union held a meeting at Anthony's Hall, on Bush Street, Monday evening, and discussed various topics pertaining to the welfare of the craft. A series of resolutions suggestive of what measures should be taken for the redemption of "Our Boys" were laid over to a future meeting for action.

The schooner *Thomas Brown*, loaded with hay, and lying at anchor off Mission Rock, was totally destroyed by fire, at an early hour Saturday morning. The fire originated from the explosion of a coal oil lamp. The vessel was owned by P. Lathen, of Redwood City, and was valued at \$1,500. The cargo was consigned to McKenna & Co., of this city.

News was received at the office of the Central Pacific Railroad Company, Wednesday morning, that the grain barge *Eclipse* was sunk a few miles below Jacinto, on the Sacramento River. The barge was en route to this city, and had a cargo of 700 tons of wheat on board when she went down. The barge sank so rapidly that it was with much difficulty that the crew escaped with their lives. The barge and grain are a total loss, and will not fall far short of \$27,000. I. Friedlander was the consignee, and the cargo was insured for almost as large an amount as that mentioned above.

PACIFIC COAST.

The Catholics of Portland are raising funds to build a new \$80,000 cathedral.

Wood is scarce and hard to get this winter in Downieville, on account of deep snow.

There has been no communication by mail with Sierra Valley for the past two weeks.

In Sacramento, on Sunday, there was a snow-storm while the sun was shining brightly.

The Vallejo *Independent* wants a free Government ferry-boat but one between Vallejo and Mare Island.

The snow at Idaho City, Idaho, was twenty inches deep on the first instant. Sledding was excellent.

Some parties at Sutter Fort have completed arrangements for hatching eggs by means of artificial heat.

The appropriation for Indian service in Oregon this year is \$113,000, and exceeds that of last year \$50,000.

The people of Sacramento are endeavoring to raise a fund for the benefit of the family of the late James Coffroth.

Snow fell on Monday night at Cloverdale, and the recent cold snap is pronounced the severest experienced for years.

There is great danger of a wood famine in Virginia, and it is feared that several mills will have to shut down.

Fritz Anderson was found dead in his cabin on Dutch Ravine, Placer County, near the residence of H. Barkhouse.

Blasting powder has raised in price at Pioche, since the breaking out of the horse disease, from \$5 to \$6.50 and \$7 a keg.

A miner named Richards was seriously if not fatally injured, at Austin on the 14th, by an ore bucket striking him on the abdomen.

A California condor was killed in Marin County, the other day, which measured fifteen feet from tip to tip, and weighed seventeen pounds.

The *Mercury* says the wheat crop of Santa Clara last year, at the low prices which ruled after harvest, was worth one and a half million dollars.

The recent heavy rains flooded the Champion claim and tunnel on Dry Creek, in Shasta County, to such an extent as to inflict damages to the amount of \$20,000 or more.

The work of driving piles to protect the Sacramento and Yolo bridge has been completed, and steamers can now run through with their barges without fear of doing damage.

The first snow fall in Marysville since 1864 occurred on the night of the 17th. It snowed severely at Calistoga the same night. At Shasta ten inches of snow fell at the same time.

Santa Clara county assessed the value of the railroad property in that county at only \$7,000 per mile, while the Placer assessment was \$25,000 per mile. This is "equalization."

The stills are being taken from the refinery of the Antioch distillery and sent to San Francisco for repairs. It is not made public whether work will be continued at this institution or not.

M. R. Rose, who has the contract for sinking the tube in the Sacramento to find clear water, has succeeded in finding a bed of gravel at a depth of forty-four feet below the bed of the river.

The Australian spring wheat, distributed by the Puget Sound Farmers' Club last session, is a fine grain, and prized so highly by the farmer who raised it that he will not dispose of it at any price.

The Willamette Navigation Company, it is said, have submitted a proposition to carry wheat from Corvallis to Portland at seven and a half cents a bushel, if insured the whole trade for five years.

Work will be commenced in East Portland next Monday morning, on the proposed bridge across the Willamette River. Piles will be driven and five spans completed, before work is begun on the west side.

Sunday was the coldest day ever experienced by the people living on the Sierras. The thermometer at Prosser Creek was 25 deg. below zero, and at Truckee and many other points, as low as 8 deg. below.

General Palmer writes to the Corvallis *Gazette* a long account of the "Indian scare" at Yaquina, and declares that the Indians are all well-disposed, and that there never was any reason for thinking them otherwise.

At a meeting of the Farmer's Club of Contra Costa County, on Saturday last, a committee was appointed to take measures for the construction of a narrow-gauge railroad to connect Contra Costa County with tide-water.

Wood is scarce and hard to get this winter in Downieville. Usually there has been a hundred cords or so lying around loose, but this year it is all gone, and the deep snow renders it almost impossible to get any from the outside.

It is reported at Carson that C. H. Birknapp, one of the present Judges of the Supreme Court, and ex-Private Secretary of the Governor, will be united in the bonds of matrimony soon with Miss Jenny, daughter of Governor Bradley.

The Oregon *Herald* says: Every thing promises splendidly for a brisk spring trade. Nine new saloons are going up, and two stage-loads of beautiful frizzle-haired bar-tenders are expected next week from Frisco, which will set things moving in town.

The Walla Walla *Real Estate Record* says: We learn from our farmer friends, even at this early period, that many acres of land are already plowed and seeded, and that busy preparations are going on all over the valley, preparing the ground and putting in crops.

J. K. Luttrell, Congressman elect, has written a letter to the Surveyor-general of the State, from the Modoc country, under date of January 29th. He says: "Expect soon to have another Indian fight. Hunting Indians in lava beds is no fun. It will require 1,000 men to whip the red devils."

The Board of Education for the State of Oregon, under the law approved October 29th, 1872, effected a preliminary organization in Salem on Friday, Simpson having qualified as Superintendent of Public Instruction. The Board consists of the Governor, the Secretary and the Superintendent.

The projectors of the San Jose and Alviso narrow-gauge railroad, after striving two years to induce farmers and others to subscribe to the stock, have concluded to give it up. It is stated that the line will now be built—perhaps by parties interested in bay transportation between Alviso and deep water.

The Contra Costa *Gazette*, of February 15th says, the engineers of the Central Pacific Company have been out for some days on the portion of the Banta and Oakland projected line of road, between Martinez and Antioch, and it appears, from this and other signs, that grading on the line is shortly to be resumed.

The Santa Clara farmers have been discussing the cultivation of flax. Mr. Burrill, who lives in the Santa Cruz range, said he had planted flax three times, and it had never proved a failure. It grew about 2½ feet high. His stock eat the straw as readily as they would the best hay, and a bushel of seed is worth as much for feed as four bushels of wheat or barley.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

At this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn that mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impurity and cold indifference have caused them to be forgotten."

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among Catholics.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine."

Again, in his letter to the American Prelates, he urges them to "Leave nothing untried by which our Holy Religion and its salutary

teachings may more increase in the United States, and unhappy wanderers may return to the safe path."

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

OFFICERS:

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UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "The Madonna di San Sisto." We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until, in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of \$5 for the GUARDIAN, or \$6 for the GUARDIAN and Irish World, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and paying for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

NOTICE TO SUBSCRIBERS.

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year without further reminder from this office.

THE IRISH WORLD.

OUR arrangements to club with the Irish World, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the World, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

THE CATHOLIC GUARDIAN.

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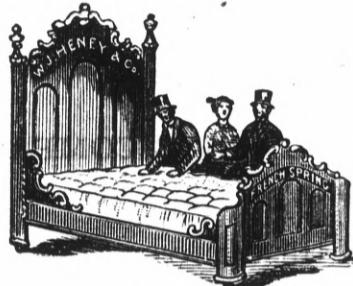
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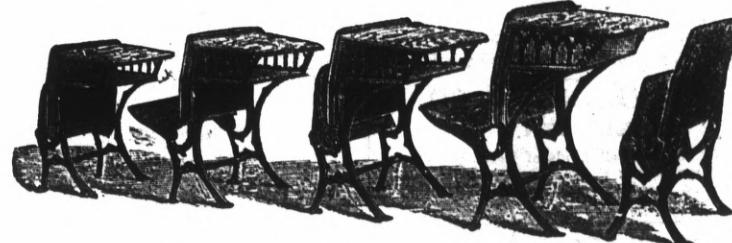
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